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SAMUEL ALMAN

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THE

MIND AND WORDS

OF

JESUS;

AND

THE FAITHFUL PROMISER.

BY THE

REV. J. R. MACDUFF, D. D.,

AUTHOR OF "THE MORNING AND NIGHT WATCHES," "BOW IN THE CLOUD," "FOOTSTEPS OF ST. PAUL," ETC.

NEW YORK:

ROBERT CARTER AND BROTHERS,

No. 530 BROADWAY.

1866.

641A

The Mind of Jesus.

THE MIND OF JESUS! What a study is this! To attain a dim reflection of it, is the ambition of angels—higher they cannot soar. "To be conformed to the image of His Son!"—it is the end of God in the predestination of His Church from all eternity. "We shall be *like* Him!"—it is the Bible picture of *heaven!*

But how lofty such a standard? How all creature-perfection shrinks abashed and confounded before a Divine portraiture like this! He is the true "Angel standing in the sun," who alone projects no shadow; so bathed in the glories of Deity that likeness to Him becomes like the light in which He is shrouded,—"no man can approach unto it." May we not, however, seek at least to approximate, though we cannot adequately resemble? It is impossible on earth to associate with a fellow-being without getting in some degree assimilated to him. So, the more we study "the Mind of Christ," the more we are in His company—holding converse with Him as our best and dearest friend—catching up His holy looks and holy deeds—the more shall we be "transformed into the same image."

"Consider," says the Great Apostle, (literally 'gaze on') "*Christ Jesus*" (*Heb. iii.* 1). Study feature by feature, lineament by lineament, of that Peerless Exemplar. "Gaze" on *the Son of Righteousness*, till, like gazing long on the natu

sun, you carry away with you on your spiritual vision, dazzling images of His brightness and glory. Though He be the Archetype of all goodness, remember He is no shadowy model,—though the Infinite Jehovah, He was "the *Man* Christ Jesus."

We must never, indeed, forget that it is not the *mind*, but the *work* of Immanuel which lies at the foundation of a sinner's hope. He must be known as a *Saviour*, before He is studied as an *Example*. His doing and dying is the centre jewel, of which all the virtues of His holy life are merely the setting. But neither must we overlook the Scripture obligation to walk in His footsteps and imbibe His Spirit, for "if any man have not the *Spirit of Christ*, he is *none of His!*"

Oh, that each individual Christian were more Saviour-like; that, in the manifestation of a holy character and heavenly demeanor, it might be said in some feeble measure of the faint and imperfect reflection—"Such was *Jesus!*"

How far short we are of such a criterion, mournful experience can testify. But it is at least comforting to know that there is a day coming, when, in the full vision and fruition of the Glorious Original, the exhortation of our motto-verse will be needed no more; when we shall be able to say, in the words of an inspired apostle,

"We *have* the MIND OF CHRIST!"

1st Morning of Month.

"Let this mind be in you, which was also in Christ Jesus."

"I have compassion on the multitude."—Mark viii. 2.

Compassion. What a pattern to His people, the tender *compassion* of Jesus! He found the world He came to save a moral Bethesda. The wail of suffering humanity was everywhere borne to His ear. It was His delight to walk its porches, to pity, relieve, comfort, save! The faintest cry of misery arrested His footsteps—stirred a ripple in this fountain of Infinite Love. Was it a *leper*,—that dreaded name which entailed a life-long exile from friendly looks and kindly words? There was *One*, at least, who had tones and deeds of tenderness for the outcast. "*Jesus*, being moved with *compassion, put* forth His hand and *touched him.*" Was it some blind beggars on the Jericho highway, gr

ing in darkness, pleading for help? *Jesus* stood still, and had compassion on them, and touched their eyes!" Was it the speechless pleadings of a widow's tears at the gate of Nain, when she followed her earthly pride and prop to the grave? "When the *Lord* saw her, He had compassion on her, and said, Weep not!" Even when He rebukes, the bow of compassion is seen in the cloud, or rather, that cloud, as it passes, dissolves in a rain-shower of mercy. He pronounces Jerusalem "*desolate*," but the doom is uttered amid a flood of anguished sorrow!

Reader! do the compassionate words and deeds of a tender Saviour find any feeble echo and transcript in yours? As you traverse in thought the wastes of human wretchedness, does the spectacle give rise, not to the mere emo*tional feeling* which weeps itself away in *sentimental tears*, but to an earnest de*ire to do something* to mitigate the suf-

ferings of woe-worn humanity? How vast and world-wide the claims on your compassion!—now near, now at a distance—the unmet and unanswered cry of perishing millions abroad — the heathendom which lies unsuccoured at your own door—the public charity languishing—the mission staff dwarfed and crippled from lack of needful funds—a suffering district—a starving family—a poor neighbour—a helpless orphan—it may be, some crowded hovel, where misery and vice run riot—or some lonely sick-chamber, where the dim lamp has been wasting for dreary nights—or some desolate home which death has entered, where "Joseph is not, and Simeon is not," and where some sobbing heart, under the tattered garb of poverty, mourns, unsolaced and unpitied, its "loved and lost." Are there none *such within* your reach, to whom a *trifling pittance* would be as an angel of *mercy? How* it would hallow and

hance all you possess, were you to seek to live as almoner of Jehovah's bounties! If He has given you of this world's substance, remember it is bestowed, not to be greedily hoarded or lavishly squandered. Property and wealth are talents to be traded on and laid out for the good of others—sacred trusts, not selfishly to be *enjoyed*, but generously to be *employed*.

"The poor are the representatives of Jesus, their wants He considers as His own," and He will recompense accordingly. The feeblest expression of Christian pity and love, though it be but the widow's mite, or the cup of cold water, or the kindly look and word when there is neither mite nor cup to give, yet, if done in *His* name, it is entered in the "book of life" as a "loan to the Lord;" and in that day when "the books are opened," the loan will *be paid back with* usury.

2d Morning.

"Let this mind be in you, which was also in Christ Jesus."

"Not my will, but Thine be done!"—Luke xxii. 42.

Resignation in Trial.

Where was there ever resignation like this? The life of Jesus was one long martyrdom. From Bethlehem's manger to Calvary's cross, there was scarce one break in the clouds; these gathered more darkly and ominously around Him till they burst over His devoted head as He uttered His expiring cry. Yet throughout this pilgrimage of sorrow no murmuring accent escaped His lips. The most suffering of all suffering lives was one of uncomplaining submission.

"Not *my* will, but *Thy* will," was the motto of this wondrous Being! When He came into the world He thus announced *His* advent, "Lo, I come, I *delight to do Thy will*, O my God!" *When He left it*, we listen to the same

prayer of blended agony and acquiescence, "O my Father, if it be possible let this cup pass from me! *Nevertheless* not as *I will*, but as *Thou wilt*."

Reader! is this mind also in *you?* Ah, what are your trials compared to His! What the ripples in your tide of woe, compared to the waves and billows which swept over Him! If He, the spotless Lamb of God, "murmured not," how can *you* murmur? *His* were the sufferings of a bosom never once darkened with the passing shadow of guilt or sin. *Your* severest sufferings are deserved, yea, infinitely less *than* deserved! Are you tempted to indulge in hard suspicions, as to God's faithfulness and love, in appointing some peculiar trial? Ask yourself, Would Jesus have done *this?* Should *I* seek to pry into "the deep things of God," when *He*, in *the spirit of* a weaned child, was satisfied *with the* solution, "*Even* so, Father, *for so it seems good in Thy* sight"?

"Even so, *Father!*" Afflicted one! "tossed with tempest, and not comforted," take that *word* on which thy Lord pillowed His suffering head, and make it, as He did, the secret of thy resignation.

The sick child will take the bitterest draught from a *father's* hand. "This cup which Thou, O God, givest me to drink, shall I not drink it?" Be it mine to lie passive in the arms of Thy chastening love, exulting in the assurance that all Thy appointments, though sovereign, are never arbitrary, but that there is a gracious "need be" in them all. "My Father!" my Covenant God! the God who *spared not Jesus!* It may well hush every repining word.

Drinking deep of His sweet spirit of submission, you will be able thus to meet, yea, even to welcome, your sorest *cross, saying,* "Yes, Lord, all is well, *just because it* is Thy blessed will. *Take me, use* me, chasten me, as seemeth

Thy sight. My will is resolved
ne. This trial is dark; I can-
the 'why and the wherefore' of
'not my will, but Thy will!'
rd is withered; I cannot see the
of so speedy a dissolution of the
arthly shelter; sense and sight
ain why these leaves of earthly
ient have been doomed so soon
o in sadness and sorrow. But
ugh. "The Lord prepared the
' "not *my* will, but *Thy* will!"
ow does the stricken soul honour
thus being *dumb* in the midst
and perplexing dealings, recog-
n these, part of the needed dis-
and training for a sorrowless,
leathless world; regarding every
a link in the chain which draws
eaven, where the whitest robes
found to be those here baptized
ffering, and bathed in tears!

3D MORNING.

"Let this mind be in you, which was also in Christ Jesus."

Wist ye not that I must be about my Father's business?" —LUKE II. 49.

Entireness in God.

"MY meat and my drink are to do the will of Him that sent me, and to finish is work." That *one* object brought esus from heaven—that *one* object He ursued with unflinching, undeviating nstancy, until He could say, "It is ished."

However short man comes of *his* chief id, "Glory to God in the highest" as the motive, the rule, and exponent every act of that wondrous life. 'ith us, the magnet of the soul, even hen truest, is ever subject to partial cillations and depressions, trembling times away from its great attraction-)int. *His* never knew one tremulous *ering form its* all-glorious centre. *th him there* were no ebbs and

ınd starts. He could say,
ɜ of that prophetic psalm
ɜ so pre-eminently of Him-
ɜ set the Lord *always* before

do you feel that in some
asure this lofty life-motto of
ɜs Son of God is written on
ne and heart, regulating your
chastening your joys, quicken-
ur hopes, giving energy and
ɔn to your whole being, subordi
all the affections of your natu
ir high destiny? With pure a
oyed motives, with a single e
a single aim, can you say, somew
ıe spirit of His brightest follo
ıis *one* thing I do?" Are you r
regard all you have—rank, r
ients, riches, influence, distincti
ıluable, only so far as they
ute to promote the glory o
who is "first and last, and all i
Seek to feel that your heavenly

is not only *a* business, but *the* business of life. "Whose I am, and whom I serve,"—let this be the superscription written on your thoughts and deeds, your employments and enjoyments, your sleeping and waking. Be not, as the fixed stars, cold and distant; but be ever bathing in the sunshine of conscious nearness to Him who is the sun and centre of all happiness and joy.

Each has some appointed work to perform, some little niche in the spiritual temple to occupy. Yours may be no splendid services, no flaming or brilliant actions to blaze and dazzle in the eye of man. It may be the quiet unobtrusive inner work, the secret prayer, the mortified sin, the forgiven injury, the trifling act of self-sacrifice for God's glory and the good of others, of which no eye but the Eye which seeth in secret is cognizant. It matters not how small. *Remember, with* Him, motive dignifies *action. It is* not *what* we do, but how

we do it. He can be glorified in *little* things as well as *great* things, and by nothing more than the daily walk, the daily life.

Beware of anything that would interfere with a surrender of heart and soul to His service,—wordly entanglements, indulged sin, an uneven walk, a divided heart, nestling in creature comforts, shrinking from the cross. How many hazard, if they do not make shipwreck, of their eternal hopes, by becoming *idlers* in the vineyard; lingerers, like Lot; world-lovers, like Demas; "do-nothing Christians," like the inhabitants of Meroz! The command is, "Go work!" *Words* tell what you *should* be; *deeds* tell what you *are.* Let those around you see there is a reality in walking *with* God, and working *for* God!

4TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

'Then said Jesus, Father, forgive them; for they know not what they do."—LUKE xxiii. 34.

Forgiveness of Injuries.

MANY a death-struggle has been made to save a friend. A dying Saviour gathers up His expiring breath to plead for His foes! At the climax of His own woe, and of human ingratitude—man-forsaken, and God-deserted—His faltering voice mingles with the shout of His murderers,—"Father, forgive them; for they know not what they do!" Had the faithless Peter been there, could he have wondered at the reply to a former question,—"Lord, how often shall my brother sin against me, and I forgive him,—till seven times?" Jesus said unto him, "I say not unto thee, Until seven times; *but*, Until seventy times *seven*" (*Matt.* xviii. 21).

Superiority to insult and ignominy

with some, proceeds from a callous and indifferent temperament,—a cold, phlegmatic, stoical insensibility, alike to kindness or unkindness. It was not so with Jesus. The tender sensibilities of His holy nature rendered Him keenly sensitive to ingratitude and injury, whether this was manifested in the malice of undisguised enmity, or the treachery of trusted friendship. Perhaps to a noble nature the latter of these is the more deeply wounding. Many are inclined to forgive an open and unmasked antagonist, who are not so willing to forget or forgive heartless faithlessness, or unrequited love. But see, too, in this respect, the conduct of the blessed Redeemer! Mark how He deals with His own disciples who had basely forsaken Him and fled, and that, too, in the hour He most needed their sympathy! No sooner does He rise from the dead than *He hastens* to disarm their fears and *to assure* them of an unaltered and un-

alterable affection. "Go tell *my brethren*," is the first message He sends; "*Peace be unto you*," is the salutation at the first meeting; "*Children!*" is the word with which He first greets them on the shores of Tiberias. Even Joseph, (the Old Testament type and pattern of generous forgiveness,) when he makes himself known to his brethren, recalls the bitter thought, "Whom ye sold into Egypt." The true Joseph, when *He* reveals Himself to His disciples, buries in oblivion the memory of bygone faithlessness. He *meets* them with a benediction. He *leaves* them at His ascension with the same—"He lifted up His hands and blessed them!"

Reader! follow in all this the spirit of your Lord and Master. In rising from the study of His holy example, seek to feel that with you there should be no such name, *no* such word, as enemy! *Harbour no* resentful thought, indulge *in no bitter* recrimination. Surrender

yourself to no sullen fretfulness. Let "the law of kindness" be in your heart. Put the best construction on the failings of others. Make no injurious comments on their frailties; no uncharitable insinuations. "Consider thyself, lest thou also be tempted." When disposed at any time to cherish an unforgiving spirit towards a brother, think, if thy God had retained His anger for ever, where wouldst thou have been? If *He*, the Infinite One, who might have spurned thee for ever from His presence, hath had patience with thee, and forgiven thee *all*, wilt *thou*, on account of some petty grievance which thy calmer moments would pronounce unworthy of a thought, indulge in the look of cold estrangement, the unrelenting word, or unforgiving deed? "If any man have a quarrel against any, even as Christ forgave you, so also do ye."

5TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"I am meek and lowly in heart."—MATT. XI. 29.

Meekness. THERE is often a beautiful blending of majesty and humility, magnanimity and lowliness, in great minds. The mightiest and holiest of all Beings that ever trod our world was the meekest of all. The Ancient of Days was as the "infant of days." He who had listened to nothing but angel-melodies from all eternity, found, while on earth, melody in the lispings of an infant's voice, or in an outcast's tears! No wonder an innocent *lamb* was His emblem, or that the anointing Spirit came down upon Him in the form of the gentle *dove*. He had the wealth of worlds *at His feet*. The hosts of heaven *had only to be* summoned as His retinue *But all the* pageantry of the world,

its dreams of carnal glory, had for Him no fascination. The Tempter, from a mountain-summit, shewed Him a wide scene of "splendid misery;" but He spurned alike the thought and the adversary away! John and James would call down fire from heaven on a Samaritan village; He rebukes the vengeful suggestion! Peter, on the night of the betrayal, cuts off the ear of an assassin; the intended Victim, again, only challenges His disciple, and heals His enemy!

Arraigned before Pilate's judgment-seat, how meekly He bears nameless wrongs and indignities! Suspended on the cross—the execrations of the multitude are rising around, but He hears as though He heard them not; they extract no angry look, no bitter word—"Behold the *Lamb* of God!" Need we wonder that "meekness" and "poverty *of spirit*" should stand foremost in His own cluster of beatitudes; that He

should select *this* among all His other qualities for the peculiar study and imitation of His disciples, "Learn of Me, *for* I am *meek;*" or that an apostle should exhort "by the *meekness* and *gentleness* of Christ"?

How different the world's maxims, and His! The *world's*—"Resent the affront, vindicate honour!" *His*—"Overcome evil with good!' The *world's*—"Only let it be when for your *faults* ye are buffeted that ye take it patiently." *His*—"When ye do *well* and suffer for it, ye take it patiently; *this* is acceptable with God" (1 Pet. ii. 20).

Reader! strive to obtain, like your adorable Lord, this "ornament of a meek and quiet spirit, which, in the sight of God, is of great price." Be "clothed" with gentleness and humility. Follow not the world's fleeting shadows that mock you as you grasp them. If *always aspiring*—ever soaring on the *wing*—*you* are likely to become discou

tented, proud, selfish, time-serving. In whatever position of life God has placed you, be satisfied. What! ambitious to be on a pinnacle of the temple—a higher place in the Church, or in the world?—Satan might hurl you down! "Be not high-minded, but fear." And with respect to others, honour their gifts, contemplate their excellencies only to imitate them. Speak kindly, act gently, "condescend to men of low estate."

Be assured, no happiness is equal to that enjoyed by the "*meek Christian.*" He has within him a perpetual inner sunshine, a perennial well-spring of peace. Never ruffled and fretted by real or imagined injuries, he puts the best construction on motives and actions, and by a gentle answer to unmerited reproach often disarms wrath.

6th Morning.

Let this mind be in you, which was also in Christ Jesus."

thank Thee, O Father, Lord of heaven and earth."—MATT. XI. 25.

hankfulness. A THANKFUL spirit pervaded the entire life of esus, and surrounded with a heavenly ılo His otherwise darkened path. In oments we least expect to find it, this auteous ray breaks through the oom. In instituting the memorial of is *death*, He "*gave thanks!*" Even crossing the Kedron to Gethsemane, He sang an hymn!"

We know in seasons of deep sorrow ıd trial that everything wears a gloomy pect. Dumb Nature herself to the ırdened spirit seems as if she partook the hues of sadness. The life of Je-s was one continuous experience of ivation and woe—a "Valley of Baca," *m first to last*; yet, amid accents of *intive sorrow*, there are ever heard

subdued undertones of *thankfulness* and joy!

Ah, if He, the suffering "Man of Sorrows," could, during a life of unparalleled woe, lift up His heart in grateful acknowledgment to His Father in heaven, how ought the lives of those to be one perpetual "hymn of thankfulness," who are from day to day and hour to hour (for all they have, both temporally and spiritually) pensioners on God's bounty and love!

Reader! cultivate this thankful spirit; it will be to thee a perpetual feast. There is, or ought to be, with us no such thing as *small* mercies; all are *great*, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings. St. Paul, when in his dungeon at Rome, a prisoner in chains, *is heard to* say, "I have all, and *abound!*"

Guard, on the other hand, against that spirit of continual fretting and moping over fancied ills; that temptation to exaggerate the real or supposed disadvantages of our condition, magnifying the trifling inconveniences of every-day life into enormous evils. Think rather how much we have to be thankful for. The world in which we live, in spite of all the scars of sin and suffering upon it, is a happy world. It is not, as many would morbidly paint it, flooded with tears and strewn with wrecks, plaintive with a perpetual dirge of sorrow. True, the "Everlasting Hills" are in glory, but there are numberless eminences of grace, and love, and mercy below; many green spots in the lower valley, *many more than we deserve!*

God will reward a thankful spirit. Just as on earth, when a man receives *with gratitude* what is given, we are *more disposed* to give again, so all

"the *Lord* loveth" a cheerful "receiver," as well as a cheerful "giver."

Let ours, moreover, be a *Gospel* thankfulness. Let the incense of a grateful spirit rise not only to the Great Giver of all good, but to our Covenant God in Christ. Let it be the spirit of the child exulting in the bounty and beneficence of his *Father's* house and home! "Giving *thanks* always for all things unto God and *the Father*, in the name of our Lord Jesus Christ!"

While the sweet melody of gratitude vibrates through every successive moment of our daily being, let love to our adorable Redeemer show for *whom* and for *what* it is we reserve our notes of loftiest and most fervent praise. Thanks be unto God for His unspeakable Gift!

7TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"For even Christ pleased not Himself."—ROM. xv. 3.

Unselfishness. Too legibly are the characters written on the fallen heart and a fallen world—"All seek their own!" Selfishness is the great law of our degenerated nature. When the love of God was dethroned from the soul, self vaulted into the vacant seat, and there, in some one of its Proteus shapes, continues to reign.

Jesus stands out for our imitation a grand solitary exception in the midst of a world of selfishness. His entire life was one abnegation of self; a beautiful living embodiment of that charity which "seeketh not her own." He who for others turned water into wine, and provided a miraculous supply for the *fainting thousands* in the wilderness, *exerted no such* miraculous power to

His own necessities. During His forty days' temptation, no table did He spread for Himself, no booth did he rear for His unpillowed head. Twice do we read of Him shedding tears—on neither occasion were they for Himself. The approach of His cross and passion, instead of absorbing Him in His own approaching sufferings, seemed only to elicit new and more gracious promises to His people. When His enemies came to apprehend Him, His only stipulation was for His disciples' release—"Let these go their way." In the very act of departure, with all the boundless glories of eternity in sight, *they* were still all His care.

Ah, how different is the spirit of the world! With how many is day after day only a new oblation to that idol which never darkened with its shadow His holy heart; pampering their own *wishes;* "envying and grieving at the *good of a neighbour;*" unable to brook

the praise of a rival; establishing their own reputation on the ruins of another; thus engendering jealousy, discontent, peevishness, and every kindred unholy passion.

"But ye have not so learned Christ!" Reader! have you been sitting at the feet of Him who "pleased not Himself?" Are you "dying daily;"—dying to self as well as to sin? Are you animated with *this* as the high end and aim of existence,—to lay out your time, and talents, and opportunities, for God's glory, and the good of your fellow-men; not seeking your own interests, but rather ceding these, if, by doing so, another will be made happier, and your Saviour honoured? You may not have it in your power to manifest this "mind of Jesus" on a great scale, by enduring great sacrifices; nor is this required. His denial of self had about it no repul-*sive austerity;* but you can evince its *holy influence* and sway, by innumer

able little offices of kindness and goodwill; taking a generous interest in the welfare and pursuits of others, or engaging and co-operating in schemes for the mitigation of human misery.

Avoid *ostentation*,—another repulsive form of self. Be willing to be in the shade; sound no trumpet before you. The evangelist Matthew made a great feast, which was graced by the presence of Jesus; in his Gospel he says not one word about it!

Seek to live more constantly and habitually under the constraining influence of the love of Jesus. Selfishness withers and dies beneath Calvary.

Ah, believer! if Christ had "pleased Himself," where wouldst *thou* have *been* this day?

8TH MORNING

"Let this mind be in you, which was also in Christ Jesus.

"Jesus said unto him, It is written."—MATT. IV. 7.

Submission to God's Word. WE cannot fail to be struck, in the course of the Saviour's public teaching, with his constant appeal to the Word of God. While, at times, He utters, in His own name, the authoritative behest, "Verily, verily, *I* say unto you," He as often thus introduces some mighty work, or gives intimation of some impending event in His own momentous life. "These things must come to pass, that *the Scriptures be fulfilled, which saith.*" He commands His people to "search the Scriptures;" but he sets the example by searching and submitting to them Himself. Whether He drives the money-changers from *their sacrilegious* traffic in the temple, *or foils his great* adversary on the mount

of temptation, he does so with the same weapon, "*It is written.*" When He rises from the grave, the theme of His first discourse is one impressive tribute to the value and authority of the same sacred oracles. The disciples on the road to Emmaus listen to nothing but *a Bible lesson.* "He expounded unto them in all *the Scriptures* the things concerning Himself."

How momentous the instruction herein conveyed! The necessity of the absolute subjection of the mind to God's written Word—making churches, creeds, ministers, books, religious opinion, all subordinate and subservient to this—"How readest thou?" rebuking the philosophy, falsely so called, that would distort the plain statements of Revelation, and bring them to the bar of proud Reason.

If an infallible Redeemer, "a law to *Himself,*" was submissive in all respects to the "*written* law," shall fallible man

refuse to sit with the teachableness of
little child, and listen to the Divin
message? There may be, there *is*, in th
Bible, what Reason staggers at: "w
have nothing to draw with, and the we
is deep." But "*Thus saith the Lord*,"
enough. Faith does not first ask wha
the bread is made of, but *eats* it.
does not analyse the components of th
living stream, but with joy draws th
water from the "wells of salvation."

Reader! take that Word as "th
lamp to thy feet, and the light to th
path." In days when false lights ar
hung out, there is the more need o
keeping the eye steadily fixed on th
unerring beacon. Make the Bible th
arbiter in all difficulties—the ultima
court of appeal. Like Mary, "sit
the feet of Jesus," willing only to lea
of Him. How many perplexities it woul
save you! *how* many fatal steps in
it would prevent—how many te
"*It is a great* matter," says the no

of modern Christian philosophers, "when the mind dwells on any passage of Scripture, just to think *how true it is.*" *(Chalmer's Life.)*

In every dubious question, when the foot is trembling on debatable ground, knowing not whether to advance or recede, make this the final criterion, "What saith the Scripture?" The world may remonstrate—erring friends may disapprove—Satan may tempt—ingenious arguments may explain away; but, with our finger on the revealed page, let the words of our Great Example be ever a divine formula for our guidance: "*This* commandment have I received of my Father!"

9TH MORNING.

"Let this mind be in you, which was also in Christ Jesus.

"He continued all night in prayer to God."—LUKE vi. 12.

Prayerfulness. WE speak of *this* Christian and *that* Christian as a "man of prayer." Jesus was emphatically so. The Spirit was "poured upon Him without measure," yet—*He prayed!* He was incarnate wisdom, "needing not that any should teach Him." He was infinite in His power, and boundless in His resources, yet—*He prayed!* How deeply sacred the prayerful memories that hover around the solitudes of Olivet and the shores of Tiberias! He seemed often to turn night into day to redeem moments for prayer, rather than lose the blessed privilege.

We are rarely, indeed, admitted into the solemnities of His inner life. The *veil of night is* generally between us and *the Great High* Priest, when He ente

"the holiest of all;" but we have enough to reveal the depth and fervour, the tenderness and confidingness of this blissful intercommunion with His heavenly Father. No morning dawns without His fetching fresh manna from the mercy-seat. "He wakeneth morning by morning; he wakeneth mine ear to hear as the learned." (Isa. l. 4.) Beautiful description!—a praying Redeemer, wakening, as if at early dawn, the ear of His Father, to get fresh supplies for the duties and the trials of the day! All His public acts were consecrated by prayer,—His baptism, His transfiguration, His miracles, His agony, His death. He breathed away His spirit in prayer. "His last breath," says Philip Henry, "was praying breath."

How sweet to think, in holding communion with God—*Jesus* drank of this very brook! He consecrated the bend*ed knee and* the silent chamber. H*e refreshed His* fainting spirit at the sar

great Fountain-head from which it is life for us to draw, and death to forsake.

Reader! do you complain of your languid spirit, your drooping faith, your fitful affections, your lukewarm love? May you not trace much of what you deplore to an unfrequented chamber? The treasures are locked up from you, because you have suffered the key to rust; the hands hang down, because they have ceased to be uplifted in prayer. Without prayer!—It is the pilgrim without a staff—the seaman without a compass—the soldier going unarmed and unharnessed to battle.

Beware of encouraging what indisposes to prayer—going to the audience chamber with soiled garments, the din of the world following you, its distracting thoughts hovering unforbidden over your spirit. Can you wonder that the living water refuses to flow through *obstructed channels*, or the heavenly light *to pierce murky* vapours?

On earth, fellowship with a lofty order of minds, imparts a certain nobility to the character; so, in a far higher sense, by communion with God you will be transformed into His image, and get assimilated to His likeness. Make every event in life a reason for fresh going to Him. If difficulted in duty, bring it to the test of prayer. If bowed down with anticipated trial,—"fearing to enter the cloud,"—remember Christ's preparation, "Sit ye here while I go and *pray* yonder."

Let prayer consecrate everything—your time, talents, pursuits, engagements, joys, sorrows, crosses, losses. By it, rough paths will be made smooth, trials disarmed of their bitterness, enjoyments hallowed and refined, the bread of the world turned into angels' food. "It is in the closet," says Payson, "the battle is lost or won!"

10TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"And walk in love, as Christ also hath loved us."— EPH. v. 2.

Love to the Brethren.

"JESUS," says a writer, "came from heaven on the wings of love." It was the element in which He moved and walked. He sought to baptize the world afresh with it. When we find Him teaching us by love to vanquish an *enemy*, we need not wonder at the tenderness of His appeals to the *brethren* to "love one another." Like a fond father impressing his children, how the Divine Teacher lingers over the lesson, "This is *My* commandment!"

If selfishness had guided His actions, we might have expected Him to demand all His people's love for Himself. But He claims *no* such monopoly. He *not only* encourages mutual affection, *but He makes it* the badge of disciple

ship! He gives them at once its mea
ure and motive. "Love one anothe
as I have loved you!" What a lov
was that!—it reached to the lowliest an
humblest,—"Inasmuch as ye did it t
the *least* of these, ye did it unto *Me*."

Ah! if such was the Elder Brother
love to His younger brethren, wha
should the love of these younger brot
ers be for one another! How hun
bling that there should be so much tha
is sadly and strangely unlike the spir
which our blessed Master sought to incu
cate alike by precept and example! I
dividual Christians, why these bitte
estrangements, these censorious word
these harsh judgments, this want of kin
consideration of the feelings and failing
of those who may differ from you
Why are your friendships so often lik
the summer brook, soon dried? Yo
hope, ere long, to meet in glor
Doubtless, when you enter on that "sa
bath of love," many a greeting will b

this, "Alas! my brother, that on earth I did not love thee more!"

Do you see the image of God in a professing believer? It is your duty to love him for the sake of that image. No church, no outward livery, no denominational creed, should prevent your owning and claiming him as a fellow-pilgrim and fellow-heir. It has been said of a portrait, however poor the painting, however unfinished the style, however faulty the touches, however coarse and unseemly the frame, yet if the *likeness* be faithful, we overlook many subordinate defects. So it is with the Christian: however plain the exterior, however rough the setting, or even manifold the blemishes still found cleaving to a partially sanctified nature, yet if the Redeemer's *likeness* be feebly and faintly traced there, we should love the copy for the sake of the Divine Original. There may be other bonds of association and intercourse *linking* spirit with spirit;—family

ties, mental congenialities, intellectual tastes, philanthropic pursuits; but that which ought to take the precedence of all, is the love of God's image in the brethren. What will heaven be but this love perfected—loving Christ, and beloved by those who love Him?

Reader! seek to love *Him* more, and you will love His people more. John had more love than the other disciples. Why? He drank deepest of the love within that Bosom on which he delighted to lean, every beat of which was love. "Walk," then, "in love!" Let it be the very foot-road you tread; let your way to heaven be paved with it. Soon shall we come to look within the portal. Then shall every jarring and dissonant note be mergéd into the sublime harmonies of "the new heavens and the new earth," and we shall all "see eye to eye!"

11TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

Jesus wept.—JOHN XI. 35.

Sympathy. IT is an affecting thing to see a Great man in tears! *"Jesus wept!"* It was ever His delight to tread in the footsteps of sorrow—to heal the broken-hearted—turning aside from His own path of suffering to "weep with those that weep."

Bethany! That scene, that *word*, is a condensed volume of consolation for yearning and desolate hearts. What a majesty in those tears! He had just before been discoursing on Himself as the Resurrection and the Life—the next moment He is a Weeping Man by human grave, melted in anguished sorrow at a bereaved one's side! Think the funeral at the gate of Nain, reading its lesson to dejected myriads—"Let widows *trust* in me!" Think of the

farewell discourse to His disciples muffling all His own foreseen a ticipated sorrows, He thought c soothing and mitigating theirs ! of the affecting pause in that sile cession to Calvary, when He turn and stills the sobs of those w tracking His steps with their w Think of that wondrous epitc human tenderness, just ere H closed in their sleep of agony— mightiest crisis of all time—wh love looked down on an anguishe er, and provided her a son and a h

Ah, was there ever sympathy li Son ! Brother ! Kinsman ! Savic in one ! The majesty of Godhead lost in the tenderness of the But so it *was*, and so it *is*. Th of the now enthroned King b sponsive to the humblest of His *stricken* people. "I am po *needy, yet the* Lord *carries m heart!*" (margin).

Let us "go and do likewise." Let us be ready, like our Lord, to follow the beck of misery,—"to deliver the needy when he crieth, the poor also, and him that hath no helper." Sympathy costs but little. Its recompense and return are great, in the priceless consolation it imparts. Few there are who undervalue it. Look at Paul—the weary, jaded prisoner,—chained to a soldier,—recently wrecked, about to stand before Cæsar. He reaches Appii Forum and the Three Taverns, dejected and depressed. Brethren come from Rome, a distance of sixty miles, to offer their *sympathy*. The aged man is cheered! His spirit, like Jacob's, "revived!" "He thanked God, and took courage!"

Reader! let "this mind," this holy, Christ-like *habit* be in you, which was also in *your adorable* Master. Delight, *when opportunity* occurs, to frequent *the house of mourning*,—to bind up th

widow's heart, and to dry the orphan tears. If you can do nothing else, yc can whisper into the ear of disconsola sorrow those majestic solaces, whic rising first in the graveyard of Bethan have sent their undying echoes throug the world, and stirred the depths of te thousand hearts. "Exercise your souls says Butler, "in a loving sympathy wit sorrow in every form. Soothe it, mi ister to it, succour it, revere it. It the relic of Christ in the world, a image of the Great Sufferer, a shado of the cross. It is a holy and venerab thing."

Jesus Himself "*looked* for some take *pity*, but there was *none;* and f comforters, but He found *none!*" shows how even *He* valued sympath and that, too, in its commonest form "*pity*," though an ungrateful World d *nied it.*

19TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"The Lord turned and looked upon Peter."—LUKE XXII. 61.

Fidelity in Rebuke.

JESUS never spake one unnecessarily harsh or severe word. He had a divine sympathy for the frailties and infirmities of a tried, and suffering, and tempted nature in others. He was forbearing to the ignorant, encouraging to the weak, tender to the penitent, loving to all,—yet how faithful was He as "the Reprover of sin!" Silent under His own wrongs, with what burning invective did He lay bare the Pharisees' masked corruption and hypocrisy! When His Father's name and temple were profaned, how did He sweep, with an avenging hand, the *mammon*-crowd away, *replacing the superscription*, "Holiness to *the Lord*," *over the* defiled altars!

Nor was it different with His o
disciples. With what fidelity, wh
rebuke was needed, did He adminis
it: the withering reprimand convey
sometimes by an impressive *word* (Ma
xvi. 23); sometimes by a silent *l*
(Luke xxii. 61). "Faithful always w
the wounds of *this* Friend."

Reader! art thou equally faith
with thy Lord in rebuking evil; not w
"the wrath of man, which worketh
the righteousness of God," but with
holy jealousy of His glory, feeling, w
the sensitive honour of "the good sold
of Jesus Christ," that an affront offe
to Him is offered to thyself? T
giving of a wise reproof requires m
Christian prudence and delicate disc
tion. It is not by a rash and inc
siderate exposure of failings that
must attempt to reclaim an erring b
ther. But neither, for the sake of
false peace, must we compromise fidel
even friendship is too dearly purch

by winking at sin. Perhaps, when Peter was led to call the Apostle who honestly reproved him. "Our beloved brother Paul," in nothing did he love his rebuker more, than for the honest boldness of his Christian reproof. If Paul had, in that crisis of the Church, with a timidity unworthy of him, evaded the ungracious task, what, humanly speaking, might have been the result?

How often does a seasonable reprimand, a faithful caution, save a lifetime of sin and sorrow! How many a deathbed has made the disclosure, "That kind warning of my friend put an arrest on my career of guilt; it altered my whole being; it brought me to the cross, touched my heart, and, by God's grace saved my soul!" On the other hand, how many have felt, when death has put his impressive seal on some close earthly *intimacy*, "This friend, or that *friend,—I might* have spoken a solemn *word to him; but* now he is no more

the opportunity is lost, never to be recalled!"

Reader! see that you act not the spiritual coward. When tempted to sit silent when the name of God is slighted or dishonoured, think, *would Jesus have done so?*—would *He* have allowed the oath to go unrebuked—the lie to be uttered unchallenged — the Sabbath with impunity to be profaned? Where there is a natural diffidence which makes you shrink from a more bold and open reproof, remember much may be done to discountenance sin, by the silent holiness of demeanour, which refuses to smile at the unholy allusion or ribald jest. "A word spoken in due season, how good is it!" "Speak gently," yet speak faithfully: "be pitiful—be courteous:" yet "quit you like men, be strong!"

13TH MORNING

"Let this mind be in you, which was also in Christ Jesus."

"Simon, son of Jonas, lovest thou me?"—JOHN XXI. 15.

Gentleness in Rebuke.

No word here of the erring disciple's past faithlessness; —his guilty cowardice—*unmentioned;*—his base denial—his oaths and curses, and treacherous desertion—all *unmentioned!* The memory of a threefold denial is *suggested*, and no more, by the threefold question of unutterable tenderness, "Simon, son of Jonas, lovest thou me?" When Jesus finds His disciples sleeping at the gate of Gethsemane, He rebukes them; but how is the rebuke disarmed of its poignancy by the merciful apology which is added—"The spirit indeed is willing, but the flesh is weak!" How different from *their* unkind insinuation *regarding Him*, when, in the vessel o *Tiberias*, "He was asleep"—"Mast

carest thou not that we perish!" The woman of Samaria is full of earthliness, carnality, sectarianism, guilt. Yet how gently the Saviour speaks to her—how forbearingly, yet faithfully, He directs the arrow of conviction to that seared and hardened conscience, till He lays it bleeding at His feet! Truly, "He will not break the bruised reed—He will not quench the smoking flax." By "the *goodness* of God," He would lead to repentance. When others are speaking of merciless violence, He can dismiss the most guilty of profligates with the words, "Neither do I condemn thee; go, and sin no more."

How many have an unholy pleasure in finding a brother in the wrong,—blazing abroad his failings; administering rebuke, not in gentle forbearance and kindly expostulation, but with harsh and impatient severity! How beautifully did Jesus unite intense sensibility to sin, *along with* tenderest compassion for the

sinner, shewing in this that "He knoweth our frame!" Many a scholar needs gentleness in chastisement. The reverse would crush a sensitive spirit, or drive it to despair. Jesus tenderly "considers" the case of those He disciplines, "tempering the wind to the shorn lamb." In the picture of the good shepherd bearing home the wandering sheep, He illustrated by parable what He had often and again taught by His own example. No word of needless harshness or upbraiding uttered to the erring wanderer! Ingratitude is too deeply felt to need rebuke! In silent love, "He lays it on His shoulders rejoicing."

Reader! seek to mingle gentleness in all your rebukes; bear with the infirmities of others; make allowance for constitutional frailties; never say harsh things, if kind things will do as well; do not unnecessarily lacerate with recalling former delinquencies. In reproving *another, let* us rather feel how

much we need reproof ourselves. "Consider thyself," is a searching Scripture motto for dealing with an erring brother. Remember thy Lord's method of silencing fierce accusation—"Let him that is without sin cast the first stone." Moreover, anger and severity are not the successful means of reclaiming the backslider, or of melting the obdurate. Like the *smooth* stones with which David smote Goliath, *gentle* rebukes are generally the most powerful. The old fable of the traveller and his cloak has a moral here as in other things. The genial sunshine will effect its removal sooner than the rough tempest. It was said of Leighton, that "he rebuked faults so mildly, that they were never repeated, not because the admonished were afraid, but ashamed to do so."

14TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"Who endured such contradiction of sinners against Himself."—HEB. XII. 3.

Endurance of Contradiction.

WHAT endurance was this! Perfect truth in the midst of error; perfect love in the midst of ingratitude and coldness; perfect rectitude in the midst of perjury, violence, fraud; perfect constancy in the midst of contumely and desertion; perfect innocence, confronting every debased form of depravity and guilt; perfect patience, encountering every species of gross provocation—"oppressed and afflicted, He opened not His mouth!" "For my love" (in return for my love), "they are mine adversaries; *but*" (see His endurance!—the only species of revenge of which His sinless nature was capable) "*I give myself unto prayer!*" (*Ps. cix. 4.*)

Reader! "*let this* mind be in you,

which was also in Christ Jesus!" Th
greatest test of an earthly soldier
courage is *patient endurance!* Th
noblest trait of the spiritual soldier
the same. "Having done all *to stand*
"He *endured*, as seeing Him who
invisible!" Beware of the angry r
crimination, the hasty ebullition c
temper. Amid unkind insinuations-
when motives are misrepresented, an
reputation assailed; when good dee
are ridiculed, kind intentions cold
thwarted and repulsed, chilling reser
manifested where you expected nothin
but friendship—what a triumph ov
natural impulse to manifest a spirit
meek endurance!—like a rainbow, r
diant with the hues of heaven, restin
peacefully amid the storms of derisio
and "the floods of ungodly men." Wh
an opportunity of magnifying the "su
taining grace of God!" "It is a sma
thing for me to be judged of you, or
man's judgment; He that judgeth n

is the Lord." "The Lord is on my side, I will not fear what man can do unto me." "Blessed is the man that *endureth*." "He that *endureth* to the end, the same shall be saved."

If faithful to our God, we must expect to encounter contradiction in the same form which Jesus did—"the contradiction of *sinners*." It has been well said, "There is no cross of nails and wood erected now for the Christian, but there is one of words and looks which is never taken down." If believers are set as lights in the earth, lamps in the "city of destruction," we know that "he that doeth evil *hateth* the light." "Marvel not, my brethren, if the world hate you!"

Weary and faint ones, exposed to the shafts of calumny and scorn because of your fidelity to your God;—encountering, it may be, the coldness and estrangement of those dear to you, who cannot, *perhaps*, sympathise in the holi-

ness of your walk and the loftiness of your aims, "consider *Him* that endured such contradiction of sinners against Himself, *lest* ye be weary and faint in your minds!" What is *your* "contradiction" to *His?* Soon your cross, whatever it be, will have an end. "The seat of the scorner" has no place in yonder glorious heaven, where all will be peace—no jarring note to disturb its blissful harmonies! Look forward to the great coronation-day of the Church triumphant,—the day of your divine Lord's appearing, when motives and aims, now misunderstood, will be vindicated, wrongs redressed, calumnies and aspersions wiped away. Meanwhile, "rejoice that you are counted worthy to suffer shame for His name."

15TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"I do always those things that please Him."
—JOHN VIII. 29.

Pleasing God. WHAT a glorious motto for a man—"*I live for God!*" It is religion's truest definition. is the essence of angelic bliss—the tive principle of angelic action; "Ye nisters of His that do His pleasure." ie Lord of angels knew no higher, *other* motive. It was, during His carnation, the regulator and directory His daily being. It supported Him iid the depressing sorrows of His woe- rn path. It upheld him in their awful rmination in the garden and on the oss. For a moment, sinking human ture faltered under the load his God- ad sustained; but the thought of leasing God" nerved and revived im. "Not my will, but *Thine* be ne."

It is only when the love of God is shed abroad in the heart, that this animating desire to "please Him" can exist. In the holy bosom of Jesus, that love reigned paramount, admitting no rival—no competing affection. Though infinitely inferior in degree, it is the same impelling principle which leads His people still to link enjoyment with His service, and which makes consecration to Him of heart and life, its own best recompense and reward. "There is a gravitation," says one whose life was the holy echo of his words, "in the moral as in the physical world. When love to God is habitually in the ascendant, or occupying the place of will, it gathers round it all the other desires of the soul as satellites, and whirls them along with it in its orbit round the centre of attraction." *(Hewitson's Life.)* Till the heart, then, be changed, the believer cannot have "this testimony that he *pleases God.*" The world, self, sin—these be

the gods of the unregenerate soul. And even *when* changed, alas that there should be so many ebbings and flowings in our tide of devotedness! Jesus could say, "I do *always* those things that please the Father." Glory to God burned within His bosom like a living fire. "Many waters could not quench it." His were no fitful and inconstant frames and feelings, but the persistent habit of a holy life, which had the one end in view, from which it never diverged or deviated.

Let it be so, in some lowly measure, with us. Let God's services not be the mere livery of high days,—of set times and seasons; but, like the alabaster box of ointment, let us be ever giving forth the fragrant perfume of holiness. Even when the shadows of trial are falling around us, let us "pass through the cloud" with the sustaining motive—"All my wish, O God, is to please and glorify Thee! *By giving* or taking—by smit-

ing or healing—by the sweet cup or the bitter—'Father, glorify thy name!'" "I don't want to be weary of God's dealings with me," said Bickersteth, on his death-bed; "I want to glorify Jesus in them, and to find Him more precious." Do I shrink from trials—duties—crosses—because involving hardships and self-denial, or because frowned on by the world? Let the thought of God's approving countenance be enough. Let me dread no censure, if conscious of acting in accordance with *His* will. Let the Apostle's monitory word determine many a perplexing path.—"If I please men, I am not the servant of Christ."

16TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"Being grieved for the hardness of their hearts." MARK III. 5.

Grief at Sin.

ON this one occasion only is the expression used with reference to Jesus—(what intensity of emotion does it denote, spoken of a sinless nature!)—"He looked round on them *with anger!*" Never did He grieve for Himself. His intensest sorrows were reserved for those who were tampering with their own souls, and dishonouring His God. The continual spectacle of moral evil, thrust on the gaze of spotless purity, made His earthly history one consecutive history of grief, one perpetual "cross and passion."

In the tears shed at the grave of Bethany, sympathy, doubtless, for the world's myriad mourners, had its own share (the bereaved could not part with

so precious a tribute in their hours of sadness,) but a far more impressive cause was one undiscerned by the weeping sisters and sorrowing crowd;—His knowledge of the deep and obdurate impenitence of those who were about to gaze on the mightiest of miracles, only to "despise, and wonder, and perish." "*Jesus wept!*"—but His profoundest anguish was over resisted grace, abused privileges, scorned mercy. It was the Divine Artificer mourning over His shattered handiwork;—the Almighty Creator weeping over His ruined world;—God, the God-man, "grieving" over the Temple of the soul, a humiliating wreck of what once was made "after His own image!"

Can we sympathize in any respect with such exalted tears? Do we mourn for sin, our *own* sin—the deep insult which it inflicts on God—the ruinous consequences it entails on ourselves? *Do we grieve* at sin in *others?* Do we

know anything of "vexing our souls," like righteous Lot, "from day to day," with the world's "unlawful deeds,"—the stupid hardness and obduracy of the depraved heart, which resists alike the appliances of wrath and love, judgment and mercy? Ah! it is easy, in general terms, to condemn vice, and to utter harsh, severe, and cutting denunciations on the guilty: it is easy to pass uncharitable comments on the inconsistencies or follies of others; but to "*grieve*" as our Lord did, is a different thing;—to mourn over the hardness of heart, and yet to have the burning desire to teach it better things;—to hate, as He did, the *sin*, but, like Him also, to love the *sinner!*

Reader! look specially to your own spirit. In one respect, the example of Jesus falls short of your case. He had no sin of His own to mourn over. He could only commiserate others. *Your* intensest grief must begin with *yourself*. Like the *watchful* Levite of old, be a

guardian at the temple-gates of yo
own soul. Whatever be your besettir
iniquity, your constitutional bias to si
seek to guard it with wakeful vigilanc
Grieve at the thought of incurring o
passing shadow of displeasure from
kind and compassionate a Saviour. L
this be a holy preservative in your eve
hour of temptation, "How can I do th
great wickedness, and sin against God

Grieve for a perishing world—
groaning creation fettered and chain
in unwilling "subjection to vanity." I
what you can, by effort, by prayer,
hasten on the hour of jubilee, when i
ashy robes of sin and sorrow shall
laid aside, and, attired in the "beauti
of holiness," it shall exult in "the gl
rious liberty of the sons of God!"

17TH MORNING.

"Let this mind be in you, which was also in Christ Jesus.

'He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet."—JOHN XIII. 4, 5.

Humility. WHAT a matchless picture of humility! At the very moment when His throne was in view;—angel-anthems floating in His ear;—the hour come "when He was to depart out of this world;" possessing a lofty consciousness of His peerless dignity, that "He came *from* God and went *to* God;" THEN "Jesus took a towel, and girded Himself, and began to wash the disciples' feet!" All heaven was ready at that moment to cast their combined crowns at His feet. But the High and the Lofty One inhabiting eternity is on earth "as one that serveth!" "That *infinite stoop!* it sinks all creature humiliation *to nothing,* and renders it im-

possible for a creature to *humble* himself."—(*Evans.*)

Humility follows Him from His unhonoured birthplace to His borrowed grave. It throws a subdued splendour over all He did. "The poor in spirit," —the "mourner,"—the "meek,"—claim His first beatitudes. He was severe only to one class—those who looked down upon others. However He is employed; whether performing His works of miraculous power, or receiving angel-visitants, or taking little children in His arms, He stands forth "clothed with humility." Nay, this humility becomes more conspicuous as He draws nearer glory. Before His death, He calls His disciples "*Friends;*" subsequently, it is "*Brethren*," "*Children.*" How sad the contrast between the Master and His disciples! Two hours had not elapsed after He washed their feet, when "there was a strife among them which should *be the greatest!*"

Let the mental image of that lowly Redeemer be ever bending over us. His example may well speak in silent impressiveness, bringing us down from our pedestal of pride. There surely can be no labour of love too humiliating when *He* stooped so low. Let us be content to take the humblest place;—not envious of the success or exaltation of another; not, "like Diotrephes, loving pre-eminence;" but willing to be thought little of; saying with the Baptist, with our eye on our Lord, "He must increase, but I must decrease!"

How much we have cause to be humble for!—the constant cleaving of defilement to our souls; and even what is partially good in us, how mixed with imperfection, self-seeking, arrogance, vain-glory! A proud Christian is a contradiction in terms. The Seraphim of old (type of the Christian Church, and of believers) had six wings—*two were for errands* of love, but "with four

he *covered* himself!" It has bee
tifully said, "You lie nearest th
of Life when you *bend* to it; you
drink, but as you *stoop*." The c
the field, as it ripens, bows its h
the Christian, as he ripens in the
life, bends in this lowly grace.
speaks of His people as "lilies
are "lilies of *the Valley*," they c
grow in the shade!

"Humble yourselves under the
hand of God." "Go" with wha
erford calls "a low sail." It is
ery of your blessed Master; the
badge—the family likeness. "W
man will I dwell, even with him
humble." Yes! the humble, sa
heart is God's *second Heaven!*

18TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"He was brought as a lamb to the slaughter."— ISA. LIII. 7.

Patience. How great was the *patience* of Jesus! Even among His own disciples, how forbearingly He endured their blindness, their misconceptions and hardness of heart! Philip had been for three years with Him, yet he had "not known Him!"—all that time he had remained in strange and culpable ignorance of his Lord's dignity and glory. See how tenderly Jesus bears with him;—giving him nothing in reply for his confession of ignorance but unparalleled promises of grace!—Peter, the honoured and trusted, becomes a renegade and a coward. Justly might his dishonoured Lord, stung with such unrequited love, have cut the unworthy cumberer down. But He spares him, bears with him, gently rebukes *him, and* loves him more than

ever!—See the Divine Sufferer in the terminating scenes of His own ignominy and woe. How patient!—"As a sheep before her shearers is dumb, so He opened not His mouth." In these awful moments, outraged Omnipotence might have summoned twelve legions of angels and put into the hand of each a vial of wrath. But He submits in meek, majestic silence. Verily, in *Him* "patience had her *perfect* work."

Think of this same patience with His Church and people since He ascended to glory. The years upon years He has borne with their perverse resistance of His grace, their treacherous ingratitude, their wayward wanderings, their hardness of heart and contempt of His holy word. Yet, behold the forbearing love of this Saviour God! His hand of mercy is "stretched out still!"

Child of God! art thou now undergoing *some bitter* trial? The way of thy God, *it may be, all* mystery; no footprints of

love traceable in the chequered path; no light in the clouds above; no ray in the dark future. *Be patient!* "The Lord is good to them that *wait* for Him." "They that *wait* on the Lord shall renew their strength!"—Or hast thou been long tossed on some bed of sickness—days of pain and nights of weariness appointed thee? *Be patient!* "I trust this groaning," said a suffering saint, "is not murmuring." God, by this very affliction, is nurturing within thee this beauteous grace which shone so conspicuously in the character of thy dear Lord. With Him it was a lovely *habit* of the soul. With thee, the "tribulation" which worketh "patience" is needful discipline. "It is *good* for a man that he should both hope and quietly *wait* for the salvation of God."—Art thou suffering some unmerited wrong or *unkindness, exposed* to harsh and wounding *accusations,* hard for flesh and blood *to bear? Be patient!* Beware of has

ness of speech or temper; remember how much evil may be done by a few inconsiderate words, "spoken unadvisedly with the lip." Think of Jesus standing before a human tribunal, in the silent submissiveness of conscious innocence and integrity. Leave thy cause with God. Let this be the only form of thy complaint, "O God, I am oppressed; undertake Thou for me!"

"In patience," then "possess ye your souls." Let it not be a grace for peculiar seasons, called forth on peculiar exigencies; but an habitual frame manifested in the calm serenity of a daily walk;—placidity amid the little fretting annoyances of every-day life— a fixed purpose of the heart to wait upon God, and cast its every burden upon Him.

19TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"As the Father gave me commandment, even so I do." JOHN XIV. 31.

Subjection. JESUS as God-man had omnipotence slumbering in His arm. He had the hoarded treasures of eternity in his grasp. He had only to "speak, and it was done." But as an example to His people, His whole life on earth was one impressive act of subordination and dependence. At Nazareth He was "subject to His parents." There He remained in studied obscurity occupying for thirty years a lowly hut, willing to continue in a state of seclusion, till the Father's summons called Him to His appointed work.

At His baptism, sinless Himself, He gives this reason for receiving a sinner's rite at a sinner's hands—"Suffer it to be so now, for thus it becometh Me to fulfil all *righteo*usness." The same

beautiful spirit of filial *subjection* shine conspicuous amid His acts of stupendou power. "Jesus lifted up His eyes an said, Father, I thank Thee that Tho hast heard Me; and I know that Tho hearest Me always; but because of th people which stand by, I said it, tha they may believe that Thou hast ser Me." Even among His own disciple His language is, "I am among you a He that serveth." With an act of sul mission He closed His pilgrimage an work of love. "Father, into Thy hand I commend My spirit."

What an example to us, in all thi is our beloved Lord! Surely, if *H* "God only wise"—the Self-existent On to whom "all power was committed;"- the Sinless One, never liable to err, o whom "the Spirit was poured witho measure"—if *He* manifested such habi ual dependence on His heavenly Fathe how earnestly ought *we*, weak, errin fallible creatures, to seek to live ever

hour—every moment—as pensioners on God's grace and love, following in all things His directing hand! As the servant has his eyes on his master, or the child on its parent, "so should our eyes be on the Lord our God." Howsoever He speaks, be it ours with all docility to follow the voice, endorsing every utterance of providence, and every precept of Scripture, with our Lord's own words, "*This is the Father's will!*"

Beware of self-dependence. The first step in spiritual declension is this:—"Let him that *thinketh he standeth!*" The secret of real strength is this:—"*Kept* by the *power of God!*"

How it sweetens all our blessings, and alleviates all our sorrows, to regard both as emanations from a loving Father's hand. Even if we should be like the disciples of old, "*constrained*" to go into the ship; if all should be darkness and tempest,—frowning providences,—"the wind *contrary*;" how blessed to feel that

in embarking on the unquiet element, "the Lord has bidden us!" Paul could not speak even of taking an earthly journey, without the parenthesis, ("if the Lord will.") How many trials, and sorrows, and *sins*, would it save us, if the same were the habitual regulator of our daily life! It would lead to calm contentment with our lot, hushing every disquieting suggestion with the thought that that lot, with all that is apparently adverse in it, was *ordained* for us. It would teach us not to be aspiring after *great* things, but humbly to wait the will and purposes of a wise Provider; not to go *before* our Heavenly Guide, but to *follow* Him, saying, in meek subjection, "Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me . . . . . my soul is even as a weaned child!"

20TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"Who, when He was reviled, reviled not again. —1 PETER ii. 23.

Not Retaliating.

WHAT a common dictate of the fallen and unregenerate heart to resent and recriminate! How alien to natural feeling to answer cutting taunts, and meet unmerited wrong, with the Divine method the Gospel prescribes—"Overcome evil with good!" It was in the closing scenes of the Saviour's humiliation, when, silent and unresenting, He stood "dumb before His shearers," that this beautiful feature in His character was most wondrously manifested; but it beams forth also for our imitation in the ordinary and less prominent incidents of His pilgrimage.

When He met Nathaniel of Cana in Galilee, He found him clinging to an unreasonable *prejudice*—"Can any good

thing come out of Nazareth?" The
vere remark is allowed to pass unnotic
Overlooking the unkind insinuation,
Saviour fixes on the favourable feat
of his character, "Behold an Israe
indeed, in whom is no guile!"—A
His resurrection, he appears to His
ciples. They were cowering in sha
half afraid to confront the glance
injured goodness. He breathes on th
and says, "Peace be unto you!"—Pe
was the one of all the rest who
most reason to dread estranged lo
and upbraiding words; but a spe
message is sent, to reassure that tr
bling spirit that there was no alie
tion in the unresentful Heart he had
deeply wounded;—"Go and tell the
ciples . . . and *Peter!*"—Even w
Judas first revealed himself to his L
as the betrayer, we believe it was no
bitter irony or rebuke, but in the
ness of pitying tenderness, that J
addressed him, "Friend, wherefor

thou come?"—Tears and prayers were His only revenge on the city and scene of His murder. "Beginning at Jerusalem," was the closing illustration of a spirit "not of this world"—a significant parting testimony that in the bosom that uttered it, retaliation had no place.

More than one of the disciples seem to have imbibed much of this "mind" of their Lord. "We owe St. Paul," says Augustine, "to the death of Stephen;" —"they stoned Stephen . . . . and he kneeled down and cried with a loud voice, Lord! lay not this sin to their charge."

Take another example: The great Apostle of the Gentiles felt himself under a painful necessity faithfully to rebuke Peter in presence of the whole Church. He had *recorded* that rebuke, too, in one of his epistles. It was thus to be handed down to every age as a permanent and *humiliating* evidence of the wavering inconstancy of his fellow-labourer. Peter

doubtless, must have felt acutely t severity of the chastisement. Does resent it? He, too, puts on record, lo after, in one of his own epistles, a s tence regarding his Rebuker, but it this—"Our *beloved brother* Paul!"

Reader! when tempted to utter t harsh word, or give the cutting or has answer, seek to check yourself with t question, "Is this the reply my Savio would have given?" If your fellow-m should prove unkind, inconsiderate, u grateful, be it yours to refer the cau to God. Speak of the faults of oth only in prayer; manifesting more s row for the sin of the censorious a unkind, than for the evil inflicted yourselves.—*Retaliate!* No such wo should have a place in the Christia vocabulary. *Retaliate!* If I cher such a spirit towards my brother, h can I meet that brother in heaven? "But ye have not so learned Christ."

21st Morning.

"Let this mind be in you, which was also in Christ Jesus."

"And He bearing His cross."—John xix. 17.

Bearing the Cross.

When did Jesus bear the cross? Not that moment alone, surely, when the bitter tree was placed on His shoulders, on the way to Golgotha. Its vision may be said to have risen before Him in His infant dreams in Bethlehem's cradle; there, rather, its reality began; and He ceased not to carry it, till His work was finished, and the victory won! A *cloud* of old, hovered over the mercy-seat in the tabernacle and temple. So it was with the Great Antitype—the living Mercy-Seat,—He had ever a cloud of woe hanging over Him. "He *carried* our sorrows."

Reader! dwell much and often under the shadow of your Lord's cross, and it *will lead you to* think lightly of your

own! If *He* gave utterance to not
murmuring word, canst *thou* compl
"If we were deeper students of His
ter anguish, we should think less of
ripplings of our waves, amidst His
rible tempest."—(*Evans.*) The sa
cross assumes many and diverse sh
Sometimes it is the bitter trial,
crushing pang of bereavement,—des
households, and aching hearts. S
times it is the crucifixion of sin, th
termined battling with "lusts which
against the soul." Sometimes it i
resistance of the evil maxims and
tices of a lying world;—vindicatin
honour of Christ, in the midst, it
be, of taunt, and obloquy, and sh
And as there are different crosse
there are different ways of be
them. To some, God says, "Put
shoulder to the burden; lift it up
bear it on; work, and toil, and labo
To others, He says, "Be still, be
and suffer!"

Believer! thy cross may be hard to endure; it may involve deep struggles—tears by day, watchings by night; bear it meekly, patiently, justifying God's wisdom in laying it on. Rejoice in the assurance that He gives not one atom more of earthly trial than He sees to be really needful; not one redundant thorn pierces your feet. In the very bearing of the cross for *His* sake, there are mighty compensations. What new views of your Saviour's love! His truth, His promises, His sustaining grace, His sufferings, His glory! What new filial nearness; increased delight in prayer; an inner sunshine when it is darkest without! The waves cover you, but underneath them all are "the everlasting arms!"

Do not look out for a situation *without* crosses. Be not over anxious about "smooth paths;"—leaving your God, as Orpah did Naomi, just when the cross *requires to be* carried. Immoderate

earthly enjoyments,—unbroken earth
prosperity,—write upon these "*B*
ware!" You may live to see them b
come your greatest trials!

Remember the old saying, "No cro
no crown." The sun of the saint's li
generally struggles through "weepi
clouds." One of the loveliest passages
Scripture is that in which the portals
heaven being opened, we overhear th
dialogue between two ransomed ones-
"And one of the elders answered, sa
ing unto me, What are these which a
arrayed in white robes, and when
came they? And I said unto him, S
thou knowest. And he said to n
These are they which came out of gr
tribulation!"

22D MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"The zeal of Thine House hath eaten me up."
—JOHN II. 17.

Holy Zeal. "ZEAL is a principle; enthusiasm is a feeling. The one is the spark of a sanguine temperament and overheated imagination. The other, a sacred flame, kindled at God's altar, and burning in God's shrine."—*(Vaughan.)* Such was the holy, heavenly zeal of our Great Exemplar! His were no transient outbursts of ardour, which time cooled, and difficulties impeded. His life was one indignant protest against sin; one ceaseless current of undying love for souls, which all the malignity of foes, and unkindness of friends, could not for one moment divert from its course. Even when He rises from the dead, and we imagine His work at an end, His zeal only meditates fresh *deeds of love*. "Still His heart

and His care," says Goodwin, "is upon doing more." Having now dispatched that great work on earth, He sends His disciples word that He is hastening to heaven as fast as He can, to do another. (John xx. 17.)

Reader! do you know anything of this zeal, which "many waters could not quench?" See that, like your Lord's, it be steady, sober, consistent, undeviating. How many are, like the children of Ephraim, "carrying bows,"—all zealous when zeal demands no sacrifice, but "turning their backs in the day of battle!" Others "running well" for a time, but gradually "hindered" through the benumbing influences of worldliness, selfishness and sin.—Two disciples, apparently equally devoted and zealous, send through Paul, in one of his epistles, a conjoint Christian salutation—"Luke and Demas greet you." A few years afterwards, thus he writes from his Roman dungeon—"*Only Luke* is with me," "*Demas* hath

forsaken me, having loved this present world !"

While zeal is commendable, remember the Apostle's qualification, "It is good to be zealously affected always in a *good* thing." There is in these days much base coin current, *called* "zeal," which bears not the image and superscription of Jesus. There is zeal for church-membership and party; zeal for creeds and dogmas; zeal for figments and non-essentials. "From such turn aside." Your Lord stamped with His example and approval no such counterfeits. *His* zeal was ever brought to bear on two objects, and two objects alone—*the glory of God and the good of man.* Be it so with *you.* Enter, first of all, (as He did the earthly temple,) the sanctuary of *your own heart*, with "the scourge of small cords." Drive out every unhallowed intruder there. Do not suffer *yourself to be* deceived. Others may *call such jealous* searchings of spirit

"sanctimoniousness" and "enthusiasm
But remember, to be *almost saved* is
be *altogether lost!*—to be zealous abo
everything but "the one thing needful
is an insult to God and your everlasti
interests!

Have a zeal for *others*. Dyi
myriads are around you. As a memb
of the Christian priesthood, it becom
you to rush in with your censer and i
cense between the living and the dea
"that the plague may be stayed!"

Be it yours to say, "Blessed Jesu
I am *Thine!*—Thine only!—Thi
wholly!—Thine for ever! I am willi
to follow Thee, and (if need be) to *suff*
for Thee. I am ready at Thy biddi
to leave the homestead in the valle
and to face the cutting blasts of t
mountain. Take me—use me for T
glory. 'Lord! what wilt Thou ha
me to do?'"

23D MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"Who went about doing good."—ACTS x. 38.

Benevolence. "CHRIST'S great end," says Richard Baxter, "was to save men from their *sins;* but He delighted to save them from their *sorrows*." His heart bled for human misery. Benevolence brought Him from heaven; benevolence followed His steps wherever He went on earth. The journeys of the Divine Philanthropist were marked by tears of thankfulness, and breathings of grateful love. The helpless, the blind, the lame, the desolate, rejoiced at the sound of His footfall. Truly might it be said of Him, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me" (Job xxix. 11). All suffering hearts were a magnet to Jesus. It was not more His prerogative than His happiness to turn tears

into smiles. One of the few pleasures which on earth gladdened the spirit of the "Man of sorrows" was the pleasure of *doing good*—soothing grief, and alleviating misery. Next to the joy of the widow of Nain when her son was restored, was the joy in the bosom of the Divine Restorer! He often went out of His way to be kind. A journey was not grudged, even if *one* aching spirit were to be soothed (Mark v. 1; John iv. 4, 5). Nor were His kindnesses dispensed through the intervention of others. They were all personal acts. His own hand healed. His own voice spake. His own footsteps lingered on the threshold of bereavement, or at the precincts of the tomb. Ah! had the princes of this world known the loving tenderness and unselfishness of *that* heart, "they would not have crucified the Lord of Glory!"

Reader! do you know anything of such active benevolence? Have you *never* felt the *luxury* of doing good?

Have you never felt, that in making *others* happy, you make *yourself* so? that, by a great law of your being, enunciated by the Divine Patron and Pattern of Benevolence, "It is more blessed to give than to receive?" Has God enriched you with this world's goods? Seek to view yourself as a consecrated medium for dispensing them to others. Beware alike of penurious hoarding and selfish extravagance. How sad the case of those whose lot God has made thus to abound with temporal mercies, who have gone to the grave unconscious of diminishing one drop of human misery, or making one of the world's myriad aching hearts happier!—How the example of *Jesus* rebukes the cold and calculating kindnesses—the mite-like offerings of many even of His own people! "whose libation is not like His, from the brim of an overflowing cup, but from the bottom—from the *dregs!*"

You may have little to give. Your

sphere and means may be alike limited. But remember God can be as much glorified by the trifle saved from the earnings of poverty, as by the splendid benefaction from the lap of plenty. "The Lord loveth a *cheerful* giver."

The nobler part of Christian benevolence is not vast largesses, munificent pecuniary sacrifices. "*He went about* doing good." The merciful visit,—the friendly word,—the look of sympathy,—the cup of cold water,—the little unostentatious service,—the giving without thought or hope of recompense,—the kindly "considering of the poor"—anticipating their wants—studying their comforts;—these are what God values and loves. They are "loans" to Himself—tributary streams to "the river of *His* pleasure;"—they will be acknowledged at last as such—"Ye did it unto *Me*."

24TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"Jesus saith unto him, Get thee hence, Satan.' — MATT. IV 10.

Firmness in Temptation.

THERE is an awful intensity of meaning in the words, as applied to Jesus, "He *suffered*, being tempted!" Though incapable of sin, there was, in the refined sensibilities of His holy nature, that which made temptation unspeakably fearful. What must it have been to confront the Arch-traitor?—to stand face to face with the foe of His throne, and His universe? But the "prince of this world" came, and found "nothing in Him." Billow after billow of Satanic violence spent its fury, in vain, on the Living Rock!

Reader! you have still the same malignant enemy to contend with; assailing you in a thousand insidious forms; marvellously adapting his assaults to

your circumstances, your temperament, your mental bias, your master passion! There is no place, where "Satan's seat" is not; "the whole world lieth in the Wicked one."—(1 John v. 19.) He has his whispers for the ear of childhood; hoary age is not inaccessible to his wiles. "*All this will I give thee*"—is still his bribe to deny Jesus and to "mind earthly things." He will meet you in the crowd; he will follow you to the solitude; his is a sleepless vigilance!

Are you bold in repelling him as your Master was? Are you ready with the retort to every foul suggestion, "Get thee hence, Satan"? Cultivate a tender sensitiveness about sin. The finest barometers are the most sensitive. Whatever be your besetting frailty—whatever bitter or baleful passion you are conscious aspires to the mastery—watch it, crucify it, "nail it to your Lord's cross." *You* may despise "the day of

small things"—the Great Adversary does *not*. He knows the power of *littles;* —that little by little consumes and eats out the vigour of the soul. And once the retrograde movement in the spiritual life begins, who can predict where it may end?—the going on "from weakness to weakness," instead of "from strength to strength." Make no compromises; never join in the ungodly amusement, or venture on the questionable path, with the plea, "It does me no harm." The Israelites, on entering Canaan, instead of obeying the Divine injunction of extirpating their enemies, made a hollow truce with them. What was the result? Years upon years of tedious warfare. "They were scourges in their sides and thorns in their eyes!" It is quaintly, but truthfully said by an old writer, "The candle will never burn clear, while there is a *thief* in it. Sin indulged, in the conscience, is like Jonah in the ship, which *causeth* such a tempest, that the

conscience is like a troubled sea, whose waters cannot rest."—(*Thomas Brooks.*)

"Keep," then, "thy heart with all diligence," or, (as it is in the forcible original Hebrew,) "keep thy heart *above all keeping*," "for out of it are the issues of life" (Prov. iv. 23). Let this ever be our preservative against temptation, "How would *Jesus* have acted here? would *He* not have recoiled, like the sensitive plant, from the remotest contact with sin? Can *I* think of dishonouring Him by tampering with His enemy;—incurring from his own lips the bitter reflection of injured love, 'I am wounded in the house of my friends'?"

He tells us the secret of our preservation and safety, "Simon! Simon! Satan hath desired to have thee, that he might sift thee as wheat; *but I* have prayed for thee that thy faith fail not!"

25TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"This man receiveth sinners."—LUKE XV. 2.

Receiving Sinners.

THE ironical taunt of proud and censorious Pharisees formed the glory of him who came "not to call the righteous, but sinners, to repentance." Publicans and outcasts; those covered with a deeper than any bodily leprosy—laid bare their wounds to the "Great Physician;" and as conscious guilt and timid penitence crept abashed and imploring to His feet, they found nothing but a forgiving and a gracious welcome!

"His ways" were not as "man's ways!" The "watchmen," in the Canticles, "smote" the disconsolate one seeking her lost Lord; they tore off her veil, mocking with chilling unkindness her anguished tears. Not so "the Chief Shepherd and Bishop of souls." "This

man *receiveth* sinners!" See at Nicodemus, stealing under the shadows of night to elude observation—type of the thousand thousand who in every age have gone trembling in their night of sin and sorrow to this Heavenly Friend! Does Jesus punish his timidity by shutting His door against him, spurning him from his presence?—"He will not break the bruised reed, He will not quench the smoking flax!"

And He is still the same! He who arrested a persecutor in his blasphemies, and tuned the lips of an expiring felon with faith and love, is at this hour standing with all the garnered treasures of Redemption in His hand, proclaiming, "Him that cometh unto Me, I will in no wise cast out!"

Are we from this to think lightly of sin? or by example and conduct to palliate and overlook its enormity? Not so: sin, *as* sin can never be sufficiently *stamped* with the brand of reprobation.

But we must seek carefully to distinguish between the offence and the offender. Nothing should be done on our part by word or deed to mock the penitential sighings of a guilty spirit, or send the trembling outcast away, with the despairing feeling of "*No hope.*" "This man receiveth sinners," and shall not *we?* Does *He* suffer the veriest dregs of human depravity to crouch unbidden at His feet, and to gaze on His forgiving countenance with the uplifted eye of hope, and shall *we* dare to deal out harsh, and severe, and crushing verdicts on an offending (it may be a *deeply* offending) brother? Shall we pronounce "crimson" and "scarlet" sins and sinners beyond the pale of mercy, when *Jesus* does not? Nay, rather, when wretchedness, and depravity, and backsliding cross our path, let it not be with the bitter taunt or the ironical retort that we bid them away. Let us bear,—endure,—*remonstrate*,—deal tenderly.

Jesus *did* so, Jesus *does* so! Ah! if we had within us His unconquerable love of souls; His yearning desire for the everlasting happiness of sinners, we should be more frequently in earnest expostulation and affectionate appeal with those who have hitherto got no other than harsh thoughts and repulsive words. If this "mind" really were in us, "which was also in Him," we should more frequently ask ourselves, "Have I done all I *might* have done to pluck this brand from the burning? Have I remembered what grace *has* wrought, what grace *can* do?"

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins!"

20TH MORNING

"Let this mind be in you, which was also in Christ Jesus."

"Neither was guile found in His mouth."—1 PET. II. 22.

Guilelessness. How rare, and all the more beautiful because of its rarity, is a purely *guileless* spirit! A crystalline medium through which the transparent light of heaven comes and goes; open, candid, just, honourable, sincere, scorning every unfair dealing, every hollow pretension, every narrow prejudice. Wherever such characters exist, they are like "apples of gold, in pictures of silver."

Such, in all the loveliness of sinless perfection, was the Son of God! His guilelessness shining the more conspicuously amid the artful and malignant subtlety alike of men and devils. Passing by manifold instances in the course of His ministry, look at its manifestation, as the hour of His death approached.

When, on the night of his apprehension, He confronts the assassin band, in meek majesty He puts the question, "Whom seek ye?" They say to him, "Jesus of Nazareth." In guileless innocence, he replies, "I am He!" "Art Thou the King of the Jews?" asks Pilate, a few hours after. An evasive answer might again have purchased immunity from suffering and indignity, but once more the lips which scorned the semblance of evasion reply, "Thou sayest!"

How He loved the same spirit in His people! "Behold," said He of Nathanael, "an Israelite indeed, in whom is *no guile!*" That upright man had, we may suppose, been day after day kneeling in prayer under his fig-tree, with an open and candid spirit—

> "Musing on the law he taught,
> And waiting for the Lord he loved."

See how the Saviour honoured him; *setting His* own divine seal on the loveli-

ness of this same spirit!—Take one other example: when the startling,—saddening announcement is made to the disciples, "One of you shall betray me;" they do not accuse one another; they attempt to throw no suspicion on Judas; each in trembling apprehension suspects only his own treacherous heart, "Lord, is it I?"

How much of a different "mind" is there abroad! In the school of the world (this "*painted* world,") how much is there of what is called "policy," double-dealing!—accomplishing its ends by tortuous means; outward artificial polish, often only a cloak for baseness and selfishness!—in the daily interchange of business, one seeking to overreach the other by wily arts;—sacrificing principle for temporal advantage. There is nothing so derogatory to religion as aught allied to such a spirit among Christ's people—any such *blots on the* "living epistles." "Ye

are the light of the world." That world is a quick observer. It is sharp to detect inconsistencies,—slow to forget them. The true Christian has been likened to an *anagram*—you ought to be able to read him up and down, every way!

Be all reality, no counterfeit. Do not pass for current coin what is base alloy. Let transparent honour and sincerity regulate all your dealings; despise all meanness; avoid the sinister motive, the underhand dealing; aim at that unswerving love of truth that would scorn to stoop to base compliances and unworthy equivocations; live more under the power of the purifying and ennobling influences of the gospel. Take its golden rule as the matchless directory for the daily transactions of life—"Whatsoever ye would that men should do to you, do ye even so to them."

27TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"I must work the works of Him that sent me, while it is day; the night cometh, when no man can work."—JOHN IX. 4.

Activity in Duty. How constant and unremitting was Jesus in the service of His Heavenly Father! "He rose a great while before day;"—and when His secret communion was over, His public work began. It mattered not to Him where He was: whether on the bosom of the deep, or a mountain slope,—in the desert, or at a well side,—the "gracious words" ever "proceeded out of His mouth." We find, on one touching occasion, exhausted nature sinking, after a day of unremitting duty;—in crossing in a vessel the Lake of Tiberias,—"*He fell asleep!*" (Matt. viii.) He redeemed every precious moment; His words to the Pharisee seem a *formula* for all, "Simon, *I have somewhat* to say unto thee!"

Oh, how our most unceasing activitie
pale into nothing before such an exan
ple as this! Would that we could r
member that each of us has some gre
mission to perform for God;—that r
ligion is not a thing of dreamy sentime
talism, but of energetic practical action
moreover, that no trade, no profession, n
position, however high or however hun
ble in the scale of society, can disqualif
for this life of Christian activity and us
fulness! Who were the Writers in th
Bible? We have among them a King—
a Lawgiver—a Herdsman—a Publica
—a Physician! Nor is it to high sphere
or to great services only, that God look
The widow's mite and Mary's "alabaste
box of ointment" are recorded as exan
ples for imitation by the Holy Ghos
while many more munificent deeds ar
passed by unrecorded. We believe tha
God says, regarding the attempt of man
a humble Christian to serve Him by a
tire duty, "I saw that effort, that *feeb*

effort, to serve and glorify Me; it was the very *feebleness* of it I loved!"

Did it never strike you, notwithstanding the *dignity* of Christ, and the *activity* of Christ, how little success comparatively He met with in His public work? We read of no *numerous* conversions; no Pentecostal revivals in the course of His ministry. May not this well encourage in the absence of great outward results? He sets up no higher standard than this —"She hath done what she could." An artist may be *great* in painting a peasant as well as a king—*it is the way he does it.* Yes, and if laid aside from the *activities* of the Christian life, we can equally glorify God by *passive endurance.* "Who am I," said Luther, when he witnessed the patience of a great sufferer, "who am I? a wordy preacher in comparison with this great doer."

Reader! forget not the motive of our motto verse, "*The night cometh!*" Soon our tale *shall* be told; our little day is

flitting fast, the shadows of night
falling. "Our span length of time,"
Rutherford says, "will come to an inc
What if the eleventh hour should str
after having been "all the day *idle*"?
long lifetime of opportunities suffered
pass unemployed and unimproved, and
solutely *nothing* done for God! A ju
ment-day come—our golden mome
squandered—our talents untraded or
our work undone—met at the bar
Heaven with the withering repulse, "
asmuch as ye did it *not*." "The time
have lost," says Richard Baxter, "c
not be recalled; should we not then
deem and improve the little that
mains? If a traveller sleep or tr
most of the day, he must travel so m
the faster in the evening, or fall sh
of his journey's end."

28TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"But committed himself to Him that judgeth righteously."—1 PETER II. 23.

Committing our way to God.

WITH what perfect and entire confidingness did Jesus commit Himself to His Heavenly Father's guidance! He loved to call Him, "My Father!" There was music in that name, which enabled Him to face the most trying hour, and to drink the most bitter cup. The scoffing taunt arose at the scene of crucifixion, "He trusted in God that He would deliver Him, let Him deliver Him!" It failed to shake, for one moment, His unswerving confidence, even when the sensible tokens of the Divine presence were withdrawn; the realized consciousness of God's abiding love sustained Him still;—"My God! my God!"

How many a perplexity should we save ourselves, by thus implicitly "com-

mitting ourselves," as He did, to God! In seasons of darkness and trouble—when our way is shut up with thorns, to lift the confiding eye of faith to Him and say, "I am oppressed, undertake for me!" How blessed to feel that He directs all that befalls us; that no contingencies can frustrate His plans; that the way He leads us is not only *a* "right way,"—but, with all its briers and thorns —*its* tears and trials,—it is *the* right way!

The result of such an habitual staying ourselves on the Lord, will be a deep abiding *peace*;—any ripple will only be on the surface—no more. It is the *bosom* of the ocean alone, which the storm ruffles; all beneath is a serene settled calm. So "Thou wilt keep him O God, in perfect peace, whose mind is stayed on *Thee!*"

"The Lord is my shepherd, I shall not want." I shall be content alike with *what He* appoints or withholds. I *can*

not wrong that love with one shadow of suspicion! I have His own plighted promise of unchanging faithfulness, that "all things work together for good to them that love Him!" Often there are earthly sorrows hard to bear;—the unkind accusation, when it was least merited or expected;—the estrangement of tried and trusted friends, the failure of cherished hopes, favourite schemes broken up, plans of usefulness demolished, the gourd breeding its own worm and withering. "Commit thy cause and thy way to God!" We little know what tenderness there is in the blast of the rough wind; what "needs be" are folded under the wings of the storm! "All is well," because *all* is from *Him*. "Events are God's," says Rutherford; "let Him sit at His own helm, that moderateth all."

Christian! look back on your chequered path. How wondrously has He threaded *you through* the mazy way—

disappointing your fears, realizing yo
hopes! Are evils looming through t
mists of the future? Do not anticipa
the trials of to-morrow, to aggrava
those of to-day. Leave the morrow wi
Him, who has promised, by "casting
your care on Him, to care for you." N
affliction will be sent greater than y
can bear. His voice will be heard ste
ing from the bosom of the threateni
cloud, "Be still, and know that I a
God!"

"*My Father!*" With such a wo
you can stretch out your neck for a
yoke; as with Israel of old, He w
make those very waves that may n
be so threatening, a fenced wall
every side! "Rest in the Lord, a
wait patiently for Him." "In *all* t
ways acknowledge Him, and He sh
direct thy paths!"

29TH MORNING.

"Let this mind be in you, which was also in Christ Jesus.

"That they all may be one."—JOHN xvii. 21.

Love of Unity. SURELY there is nothing for which Christian churches have such cause to hang their harps on the willows, as the extent to which the Shibboleth of party is heard in the camp of the faithful—sectarianism rearing its "untempered walls" within the Temple gates!

How different "the mind of Jesus!" Sent "to the lost sheep of the house of Israel," He was never found disowning "*other* sheep not of that fold." "Them also will I bring," was an assertion continually illustrated by His deeds. Take one example; The woman of Samaria revealed what, alas! is too common in the world—a total absence of all real religion, along with an ardent zeal for her sect. She was living in open sin;

yet she was all alive to the nice distinction between a Jew and a Samaritan—between Mount Gerizim and Mount Zion ;—"How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?" Did Jesus sanction or reciprocate her sectarianism?—did He leave her bigotry unrebuked? Hear His reply—"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldst have asked of *Him*, and *He* would have given thee!" *He* would have allowed no such narrow-minded exclusiveness to have interfered with the interchange of kindly civilities with a stranger. Nay, He would have given thee better than all, the "living water" which "springeth up to everlasting life!"

How sad, that when the enemy is "coming in like a flood"—the ranks of Popery and infidelity linked in fatal and formidable confederacy—that the *soldiers of* Christ are forced to meet the

assault with standards soiled and mutilated by internal feuds! "Uniformity" there *may* not be, but "unity," in the true sense of the word, there *ought* to be. We may be clad in different livery, but let us stand side by side, and rank by rank, fighting the battles of our Lord. We may be different branches of the seven golden candlesticks, varying and diversified in outward form and workmanship; but let us combine in "shewing forth the praises of Him" who recognizes as the one true "churchmanship—fidelity in shining for His glory "as lights in the world." How can we read the 13th chapter of 1st Corinthians, and then think of our divisions? "How miserable," says Edward Bickersteth, "would an hospital be, if each patient were to be so offended with his neighbour's disease, as to differ with him on account of it, instead of trying to alleviate it!"

Ah! if we had more real communion

with our Saviour, should we not have more real communion with one another? If Christians would dip their arrows more in "the balm of Gilead," would there not be fewer wounds in the body of Christ? "How that word '*toleration*' is used amongst us!" said one who drank deeper than most, of his Master's spirit—"how we *tolerate* one another—Dissenters *tolerate* Churchmen, and Churchmen *tolerate* Dissenters! Oh! hateful word! TOLERATE one for whom *Jesus* died! *Tolerate* one whom He bears upon His heart! *Tolerate* a temple of the living God! Oh! there ought to be *that* in the word which should make us feel *ashamed* before God!"

30TH MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"I am not of the world."—JOHN XVII. 14.

Not of the World.

IN one sense it was *not* so. Jesus did not seek to maintain His holiness intact and unspotted by avoiding contact with the world. He mingled familiarly in its busy crowds. He frowned on none of its innocent enjoyments; He fostered, by His example, no love of seclusion; He gave no warrant or encouragement to mortified pride, or disappointed hopes, to rush from its duties;—yet, with all this, what a halo of heavenliness encircled His pathway through it! "I am from above," was breathed in His every look, and word, and action, from the time when He lay in the slumbers of guileless infancy in His Bethlehem cradle, until He said, "I leave the world, and go to my Father!" He had moved

uncontaminated through its vari scenes, like the sunbeam, which, wh ever it touches, remains as unsullied when it issues from its great fountain

But though Himself in His sinless n ture "unconquerable" by temptation, immutably secure from the world's n lignant influences, it is all worthy note, as an example to us, that He nev unnecessarily braved these. He kn the seducing spell that same world wou exercise on His people, of whom, w touching sympathy, He says, "*These* a in the world!" He knew the *many* w would be involved and ensnared in subtle worship, who, "minding earth things," would seek to slake their thi at polluted streams!

Reader! the great problem you ha to solve, Jesus has solved for you—to "*in* the world, and yet not *of* it." abandon it, would be a dereliction duty. It would be servants deserti *their* work;—soldiers flying from t

battle-field. *Live* in it, that while you live, the world may feel the better for you. *Die*, that *when* you die, the world,—the *Church*,—may feel your loss, and cherish your example! On its cares and duties, its trusts and responsibilities, its employments and enjoyments, inscribe the motto, "The world passeth away!" Beware of everything in it that would tend to deaden spirituality of heart;—unfitting the mind for serious thought, lowering the standard of Christian duty, and inducing a perilous conformity to its false manners, habits, tastes, and principles. As the best antidote to the love of the world, let the inner *vacuum* of the heart be filled with the love of God. Seek to feel the nobility of your regenerated nature;—that you have a nobler heritage to care for than the transitory glories which encircle "an indivisible point, a fugitive atom." How can I mix with the *potsherds* of the earth? Once, "I

lay among the pots;" now, I am "
a dove, whose wings are covered v
silver, and her feathers with yel
gold!" "Stranger;—pilgrim;—
journer;"—"my *citizenship* is in h
en!" Why covet tinsel honours
glories? Why be solicitous about
smiles of that which knew not (
which frowned on) its Lord? "P
calls it," says an old writer, "*schem*
mathematical figure), which is a m
notion, and nothing in substance.
(Thomas Brooks.)

Live above its corroding cares
anxieties; remembering the descript
Jesus gives of His own true peo
"They are not of the world, even a
am not of the world!"

31ST MORNING.

"Let this mind be in you, which was also in Christ Jesus."

"Father, into Thy hands I commend My spirit."—LUKE XXIII. 46.

Calmness in Death.

IN the death of Jesus there were elements of fearfulness, which the believer can know nothing of. It was with Him the execution of a penal sentence. The sins of an elect world were bearing Him down! The very voice of His God was heard giving the tremendous summons, "Awake, O sword, against my shepherd!" Yet his was a death of *peace*, nay, of *triumph!* Ere He closed His eyes, light broke through the curtains of thick darkness. In the calm composure of filial confidence He breathed away His soul,—"Father, into Thy hands I commend My spirit!" What was the secret of such tranquillity? *This is His own* key to it—"I have

glorified Thee on the earth, I have finished the work which thou gavest me to do."

Reader! will it be so with *you* at a dying hour? will *your* "work" be done? Have you already fled to Jesus? Are you reposing in him as your only Saviour, and following him as your only pattern? Then—let death overtake you when it may—you will have nothing to do *but to die!* The grave will be irradiated with His presence and smile. He will be standing there as He did by His own tomb of old, pointing to yours, tenanted with angel forms, nay, Himself as the "Precursor," shewing you "*the path of life!*" There can be no true peace till the fear of death be conquered by the sense of sin forgiven, through "the blood of the Cross." "Not till then," as one hath it, "will you be able to be a quiet spectator of the open grave at the bottom of the hill which *you are* soon to descend." "The sting *of death* is *sin*, but thanks be to God

who giveth us the victory through our Lord Jesus Christ!"

Seek now to live in the enjoyment of greater filial nearness to your covenant God; and thus, when the hour of departure *does* come, you will be able, without irreverence, to take the very words of your dying Lord, and make them your own—"FATHER, into Thy hands I commend my spirit." FATHER! It is going HOME!—The heart of the child leaping at the thought of the paternal roof, and the paternal welcome "Son, thou art ever with me, and all that I have is thine!"

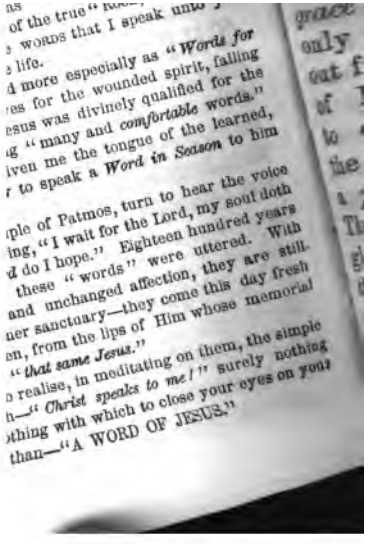
It is said of Archbishop Leighton, that he "was always happiest when, from the shaking of the prison doors, he was led to hope that some of those brisk blasts would throw them open, and give him the release he coveted! Christian! can you dread *that* which your Saviour has already vanquished! *Death!* It is as *the angel to* Peter, breaking the dun-

geon doors, and leading to open day;—it is going to the world of your birthright, and leaving the one of your exile—"it is the soldier at nightfall lying down in his tent in peace, waiting the morning to receive his laurels." Oh to be ever living in a state of holy preparation!—the mental eye gazing on the vista-view of an opening Heaven!—feeling that *every moment* is bringing it nearer and nearer that happy *Home!*—soon to be within reach of the Heavenly threshold, in sight of the Throne!—soon to be bending in adoring rapture with the Church triumphant—bathing in floods of infinite glory—"LIKE HIM,"—"seeing HIM *as he is*," and that *for Ever and Ever!*

"AND EVERY MAN THAT HATH THIS HOPE IN HIM PURIFIETH HIMSELF, EVEN AS HE IS PURE!"

"LEAVING US AN EXAMPLE, THAT YE SHOULD FOLLOW HIS STEPS."—1 PET. II. 21.

THE WORDS OF JESUS.


as
of the true "
words that I speak unto
life.
more especially as "*Words for*
es for the wounded spirit, falling
esus was divinely qualified for the
g "many and *comfortable* words."
iven me the tongue of the learned,
to speak a *Word in Season* to him
ple of Patmos, turn to hear the voice
ing, "I wait for the Lord, my soul doth
d do I hope." Eighteen hundred years
these "words" were uttered. With
and unchanged affection, they are still.
ner sanctuary—they come this day fresh
en, from the lips of Him whose memorial
"*that same Jesus.*"
n realise, in meditating on them, the simple
h—"*Christ speaks to me!*" surely nothing
othing with which to close your eyes on you?
than—"A WORD OF JESUS."
grace
only
out f
of
to
the

1st Evening of Month.

"Remember the words of the Lord Jesus, how He said"—

"Come unto me all ye that labour and are heavy laden, and I will give you rest."—Matt. xi. 28.

The Gracious Invitation.

Gracious "word" of a gracious Saviour, on which the soul may confidingly repose and be at peace for ever! It is a *present* rest—the rest of *grace* as well as the rest of *glory*. Not only are there signals of peace hung out from the walls of heaven—the lights of Home glimmering in the distance to cheer our footsteps; but we have the "shadow" of this "great Rock" in a *present* "weary land." Before the Throne alone is there "the sea of glass," without one rippling wave; but there is a haven even on earth for the tempest-tossed—"We which have believed DO enter into rest."

Reader! hast thou found this bless

repose in the blood and work of Immanuel? Long going about "seeking rest and finding none," does this "word" sound like music in thine ears—"*Come unto Me*"? All other peace is counterfeit, shadowy, unreal. The eagle spurns the gilded cage as a poor equivalent for his free-born soarings. The soul's immortal aspirations can be satisfied with nothing short of the possession of God's favour and love in Jesus.

How unqualified is the invitation! If there had been one condition on entering this covenant Ark, we must have been through eternity at the mercy of the storm. But all are alike warranted and welcome, and none *more* warranted than welcome. For the weak, the weary, the sin-burdened and sorrow-burdened, there is an open door of grace.

Return, then, unto thy rest, O my *soul!* Let the sweet cadence of this "*word of* Jesus" steal on thee amid the

disquietudes of earth. Sheltered in Him, thou art safe for time, safe for eternity! There may be, and *will* be temporary tossings, fears, and misgivings,—manifestations of inward corruption; but these will only be like the surface heavings of the ocean, while underneath there is a deep, settled calm. "Thou wilt keep him in perfect peace" (*lit.* peace, peace) "whose mind is stayed on Thee." In the world it is care on care, trouble on trouble, sin on sin; but every wave that breaks on the believer's soul seems sweetly to murmur "Peace, peace!"

And if the foretaste of this rest be precious, what must be the glorious consummation? Awaking in the morning of immortality, with the unquiet dream of earth over—faith lost in sight and hope in fruition;—no more any bias to *sin*—*no more* latent principles of *evil*—*nothing* to disturb the spirit's deep *everlasting* tranquillity—the trembling

magnet of the heart, reposing
alone it can confidingly and perm
ly rest in the enjoyment of the I
God.

"THESE THINGS HAVE I SPOKEN UNTO YOU, THAT IN
MIGHT HAVE PEACE."

2D EVENING.

"Remember the words of the Lord Jesus, how He said"—

"Your heavenly Father knoweth that ye have need of all these things."—Matt. vi. 32.

The Comforting Assurance.

THOUGH spoken originally by Jesus regarding temporal things, this may be taken as a motto for the child of God amid all the changing vicissitudes of his changing history. How it should lull all misgivings; silence all murmurings; lead to lowly, unquestioning submissiveness — "My Heavenly Father knoweth that I have need of all these things."

Where can a child be safer or better than in a father's hand? Where can the believer be better than in the hands of his God? We are poor judges of what is best. We are under safe guidance *with infallible* wisdom. If we are *tempted in a moment of rash presumption to say*, "All these things are against

me," let this "word" rebuke the hasty and unworthy surmise. Unerring wisdom and Fatherly love have pronounced *all* to be "needful."

My soul, is there aught that is disturbing thy peace? Are providences dark, or crosses heavy? Are spiritual props removed, creature comforts curtailed, gourds smitten and withered like grass?—write on each, "*Your Father knoweth that ye have need of all these things.*" It was He who increased thy burden. Why? "*It was needed.*" It was He who smote down thy clay idol. Why? "*It was needed.*" It was supplanting Himself; He had to remove it! It was He who crossed thy worldly schemes, marred thy cherished hopes. Why? "*It was needed.*" There was a lurking thorn in the coveted path. There was some higher *spiritual* blessing in reversion. "He *'prevented'* thee with the blessings of *His goodness.*"

Seek to cherish a spirit of more child-like confidence in thy Heavenly Father's will. Thou art not left unbefriended and alone to buffet the storms of the wilderness. Thy Marahs as well as thy Elims are appointed by Him. A gracious pillar-cloud is before thee. Follow it through sunshine and storm. He may "lead thee about," but He will not lead thee wrong. Unutterable tenderness is the characteristic of all His dealings. "Blessed be His name," says a tried believer, "He maketh my feet like hinds' feet" (*literally*, "equalleth" them), "he *equalleth* them for every precipice, every ascent, every leap."

And who is it that speaks this quieting word? It is He who Himself felt the preciousness of the assurance during His own awful sufferings, that all were *needed*, and all *appointed*; that from Bethlehem's cradle to Calvary's *Cross there was* not the redundant thorn *in the chaplet* of sorrow which He

the Man of Sorrows, bore. Every drop in His bitter cup was mingled by His Father: "This cup which *Thou* givest me to drink, shall I not drink it?" Oh, if He could extract comfort in this hour of inconceivable agony, in the thought that a Father's hand lighted the fearful furnace-fires, what strong consolation is there in the same truth to all His suffering people!

What! one superfluous drop! one redundant pang! one unneeded cross? Hush the secret atheism! He gave His Son for thee! He calls Himself "thy Father!" Whatever be the tria under which thou art now smarting, l the word of a gracious Saviour " "like oil thrown on the fretful sea let it dry every rebellious tear-dr "He, thine unerring Parent, know that thou hast need of *this* as wel *all* these things."

"THY WORD IS VERY SURE, THEREFORE THY SERVA LOVETH IT."

3D EVENING

"Remember the words of the Lord Jesus, how He said"—

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John xiv. 13.

The Power of Prayer.

BLESSED JESUS! it is Thou who hast unlocked to Thy people the gates of prayer. Without Thee they must have been shut forever. It was Thy atoning merit on earth that first opened them; it is Thy intercessory work in heaven that keeps them open still.

How unlimited the promise—"*Whatsoever ye shall ask!*" It is the pledge of all that the needy sinner requires—all that an Omnipotent Saviour can bestow! As the great Steward of the mysteries of grace, He seems to say to His faithful servants, "Take thy bill, and under *this* my superscription, write *what you please.*" And then, when the *blank is filled* up, he further endorse

each petition with the words, "
do it!"

He farther encourages us to a
His name." In the case of an
petitioner there are some pleas m
fluential in obtaining a boon tha
ers. Jesus spake of *this* as formi
key to the heart of God. As
loved the helpless cripple of Saul'
"*for Jonathan's sake,*" so will t
ther, by virtue of our covenant re
ship to the true JONATHAN (*lit.*
gift of God"), delight in giving
"exceeding abundantly above a
we can ask or think."

Reader! do you know the bless
of confiding your every want and
care—your every sorrow and
cross—into the ear of the Saviou
is the "Wonderful Counsellor."
an exquisitely tender sympathy
enter into the innermost depths o
need. That need may be great,
everlasting arms are underneat

Think of Him now, at this moment—the great Angel of the Covenant, with the censer full of much incense, in which are placed your feeblest aspirations, your most burdened sighs—the odour-breathing cloud ascending with acceptance before the Father's throne. The answer may tarry; these your supplications may seem to be kept long on the wing, hovering around the mercy-seat. A gracious God sometimes sees it meet thus to test the faith and patience of His people. He delights to hear the music of their importunate pleadings—to see them undeterred by difficulties—unrepelled by apparent forgetfulness and neglect. But He *will* come at last;—the pent-up fountain of love and mercy will at length burst out;—the soothing accents will in His own good time be heard, "Be it unto thee according *to thy* word!"

Soldier of Christ! with all thine other *panoply, forget* not the "*All*-prayer!"

It is that which keeps bright and
ing "the whole armour of God." \
yet out in the night of a dark wo
whilst still bivouacking in an en
country—kindle thy watch-fires a
altar of incense. Thou must be M
pleading on the mount, if thou wo
be Joshua, victorious in the w
daily battle. Confide thy cause t
waiting Redeemer. Thou cans
weary Him with thine importunity
delights in hearing. His Father i
rified in giving. The memorable
any-utterance remains unaltered
unrepealed—"I knew that Thou
est me always." He is still the "F
that has power with God and pre
—still He promises and pleads-
He lives and loves!

"I WAIT FOR THE LORD, MY SOUL DOTH WAIT
IN HIS WORD DO I HOPE."

4TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"What I do thou knowest not now; but thou shalt know hereafter."—John xiii. 7.

The Unveiled Dealings.

O BLESSED day, when the long sealed book of mystery shall be unfolded, when the "fountains of the great deep shall be broken up," "the channels of the water seen," and *all* discovered to be one vast revelation of unerring wisdom and ineffable love! Here we are often baffled at the Lord's dispensations; we cannot fathom his ways:—like the well of Sychar, they are deep, and we have nothing to draw with. But soon the "mystery of God will be finished;" the enigmatical "seals," with all their inner meanings, opened. When that "morning without clouds" shall break, each soul will be like the angel *standing in the* sun—there will be no *shadow; all* will be perfect day!

Believer, be still! Th
thy Heavenly Father may
thee; there may seem n
golden fringe, no "brigh
clouds;" but a day of
at hand. "Take it on
while." An earthly c
trust what his father tel
he reaches maturity, m
baffling to his infant com
explained. Thou art in
the nonage of thy being
the soul's immortal man
every dealing will be v
will lose all its "dar
bathed in the floods "of
glory!"

Ah! instead of thus be
children, how apt are we t
selves in matters too hig
content with knowing th
wills it, but presumptuou
know how it is, and *why*
unfair to pronounce on

losses will then be shewn to be his riches. Believer! on a calm retrospect of thy heaviest afflictions—say, were they unneeded? Was this (what Augustine calls) "the severe mercy of God's discipline"—was it *too* severe? Less would not have done. Like Jonah, thou never wouldst have awoke but for the storm! He may have led thee to a Zarephath ("a place of furnaces"), but it is to shew thee there "one like unto the Son of God!" When was God ever so near to thee, or thou to thy God, as in the furnace-fires? When was the presence and love and sympathy of Jesus so precious? When "the Beloved" comes down from "the Mountain of Myrrh"—the "Hill of Frankincense"—to His "Garden on Earth," He can get no fragrance from some plants but by bruising them. The spices in the Temple of old were *bruised*. The gold *of its candlestick* was *beaten* gold! It *was when the* Marah-fountain of thy

heart was bitter with sin, that he
in some cross—some trial—and "
waters were made sweet!"

My soul, be still! Thou hast in a
tion one means of glorifying God, w
even angels have not in a sorrow
world:—*Patience* under the rod—
mission to thy Heavenly Father's w
Pray not to have thine affliction
moved, but for grace to bear up un
it, so that thou mayest glorify God e
"in the fires;" and, remembering
though "weeping endureth for a ni
joy cometh in the morning," close
tearful eyes, saying—

"I WILL BOTH LAY ME DOWN IN PEACE AND SLEEP;
FOR THOU, LORD, ONLY MAKEST ME DWELL
IN SAFETY!"

21ST NIGHT.

"I meditate on Thee in the Night Watches."

"Him that cometh to me I will in no wise cast out."—John vi. 37.

On Thy Invitations. IN NO WISE! How broad is the door of welcome! "God," says a holy writer, "is like one on his knees, with tears in his eyes, and extreme fervour in his soul, beseeching the sinner to be saved!" He met the prodigal son half-way. Ere the ungrateful wanderer could stammer forth through penitential tears the confession of his sins, the arms of mercy were around him. The prodigal thought of no more than the menial's place: the Father had in readiness the best robe and the fatted calf! "There is no such argument," says Bishop Reynolds, "for our turning to God, as His turning to us." He has the first word in the overtures of mercy. He refuses none—He welcomes all!—The poor—the wretched—the blind—the naked—the burden

—the heavy-laden ;—the hardened sinner—the aged sinner—the daring sinner —the dying sinner—ALL are invited to the conference : " Come now, and let us reason together !" The most parched tongue that laps the streams from the smitten rock has everlasting life ! " When *we* forgive, it costs us an effort ; when God forgives, it is His delight." From the battlements of heaven He is calling after us : " Turn ye ! turn ye ! Why will ye die ?" He seems to wonder if sinners have pleasure in their own death. He declares, "*I have none !*"

Reader ! have you yet closed with the Gospel's free invitations ? Have you gone *just as you are*—with all the raggedness of Nature's garments—standing in your own nothingness—feeling that you are insolvent—that you have " nothing to pay"—*already* a bankrupt, and *the debt* always increasing ? Have you *taken hold* of that blessed assurance, "*He is able to save unto the uttermost*" ?

Are you resting your eternal all on Him who has done all and suffered all for you; leaving you, "without money and without price," a free, full, unconditional offer of a great salvation? Say not your sins are too many—the crimson dye too deep. It is because you are a great sinner, and have great sins, that you need a great Saviour. "*Of whom I am the chief*," is a golden postscript to the "faithful saying."

Do not dishonour God by casting doubts on His ability or willingness. If your sins are heinous, you will be all the greater monument of grace. You may be the weakest and unworthiest of vessels; but, remember, there was a niche in the temple for great and for small—for "vessels of cups" as well as for "vessels of flagons;"—ay, and *the smallest vessel glorifies Christ!*

Arise! *then, call* upon thy God! We *cannot say, with* the king of Nineveh. "*Who can tell* if God will turn?" H

is "turning" *now*—importunately pl
ing and averring, on His own immut
word, that He will "*in no wise*
out!" "Though ye have lien am
the pots, ye shall be as doves, wh
wings are covered with silver, and t
feathers with yellow gold!" Close w
out delay with these precious invitati
that, so looking up to a reconciled
and Father in heaven, you may even
night say—

"I WILL BOTH LAY ME DOWN IN PEACE AND SLEE
FOR THOU, LORD, ONLY MAKEST ME DWELL
IN SAFETY!"

22D NIGHT.

"I meditate on Thee in the Night Watches."

"Comfort ye, comfort ye my people, saith your God!"—Isa. xl. 1.

On Thy Consolations. GOD'S people are often apt to be "*discouraged* because of the way." In the bitterness of their spirits, they are often apt to say, with desponding Zion, "The Lord hath forsaken me;" or with the faithless prophet, "It is better for me to die than to live."

But the Christian has his *consolations* too, and they are "strong consolations." The "still small voice" mingles with the hurricane and the storm. The bush burns with fire, but the Great God is in the bush, and therefore it is indestructible! "The Lord liveth, and blessed be my rock; and let the God of my salvation *be exalted*!" Earthly consola*tions may help* to dry one tear, but *another is ready* to flow: God dries all

There is no want in the aching voids of the sinner's heart but He can supply.

Is it mercy to pardon? I can look up to the throne of the most high God, and see Holiness and Righteousness, and Justice and Truth, all bending in exulting harmony over my ruined soul, exclaiming, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners!"

Is it grace to help? I can look up to that same throne, and behold seated thereon a Great High Priest; nay, a mighty "Prince, having power with God, and prevailing"—"prayer without ceasing" ascending from His lips in behalf of His people. When Satan seeks "to sift" them on earth, His upholding power protects them in heaven! When temptation assails them in their *earthly* conflicts, the true Moses on the *Mount*, with hands that never "grow *heavy*," makes them "more than con-

querors." When trial threatens to prostrate them, He identifies Himself with the sufferers—He points to His own sorrows, to show them how light the heaviest of earth's sorrows are! Even over the gloomy portals of the grave He can write, "Blessed are the dead!" He alone felt Death's substance —His people only "see the shadow." He makes it a "Valley of Achor," through which "the two spies, Faith and Hope," fetch back Eshcol-pledges of the True Land of Promise!

My soul! art thou now weary, or desponding? Is some cross heavy on thee—some trial oppressing thee—some thorn in the flesh sorely lacerating thee? Be still! He will make His "grace sufficient for thee." If He has allured thee into the wilderness, it is that He may speak comfortably unto thee. *He has an* antidote for every *bosom—a balm for* every heart—a com*fort for every* pang—a solace for ever

tear. "In the multitude of my thou within me, Thy comforts delight soul!"

"'Tis my happiness below
Not to live without the cross,
But the Saviour's power to know,
Sanctifying every loss.

"Trials must and will befall;
But with humble faith to see
Love inscribed upon them all—
This is happiness to me!

"Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to His feet,
Lay me low, and keep me there!"

"I WILL BOTH LAY ME DOWN IN PEACE AND SLEEP FOR THOU, LORD, ONLY MAKEST ME DWELL IN SAFETY."

23D NIGHT.

"I meditate on Thee in the Night Watches."

"All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies."—Ps. xxv. 10.

On Thy Paths.

"ALL THE PATHS!" It is no small effort of faith to say so —when blessings are blown upon and schemes crossed, and fellow-pilgrims (it may be beloved helpmeets in our spiritual joys) mysteriously removed—to say, "All—ALL is mercy!—All—ALL is well!"

But they are "the paths of *the Lord*" —His choosing; and be assured He will "lead His people by a right way." It may not be the way of their own selecting. It may be the very last they would have chosen. But when He leadeth His sheep, "*He goeth before them!*" The Shepherd stakes off our pasture-ground. He guides "the footsteps of the flock." He *will lead them* by no rougher way *than He sees* needful. Does a father *give his child his* own way? If he did

it would be his ruin. Will God su render us to our own truant wills, whi are bent on nothing so much as wande ing farthest from the Shepherd? E knows us better—He *loves us better!*

My soul! it is the loftiest triumph ar prerogative of faith to have no way—r path of thine own—but with childlil simplicity and reliance to say, "Tea me *Thy* paths!" "Undertake *Thou* f me!" Lead me *howsoever* and *wheres ever* Thou pleasest. Let it be throug the darkest, loneliest, thorniest way- only let it bring me nearer *Thyself.*

"O tell me, thou life and delight of my soul,
Where the flock of Thy pasture are feeding;
I seek Thy protection, I need thy control;
I would go where my Shepherd is leading.
O tell me the place where thy flocks are at rest,
Where the noontide will find them reposing!
The tempest now rages, my soul is distrest,
And the pathway of peace I am losing!"

O that we could keep our eye not s *much on* the path, as on the bri *wicket-gate* which terminates it! W

standing at that luminous portal, we shall trace, with adoring wonder, the way in which our God has led us, discerning the "need-be" of every tear-drop;—and to the question, "Is it well?" to which often on earth we gave an evasive answer, ready with an unhesitating, "It *is* well!" What a light will then be flashed on these three oft mysterious words, "God is love!" Then, at least, shall we be able to add the joyful comment—"We have known and *believed* the love which God hath to us!"

Meanwhile, my soul! if thou art treading a path of sorrow, consider, as an encouragement, that thy Lord and Master trod the same before thee. Behold! as He toils on his blood-stained journey, how submission to the Divine will forms the secret of His support. "Even so, Father!" "Not my will, but *Thine be done!*" The True David *was strengthened* with what sustained *His typical* ancestor in a dark and tr

ing hour: "O Lord, thou art *My God!*" Believer! if it be *thy* God in covenant who is leading thee, what more canst thou require? "His ways are verity and judgment:" "He will guide thee while thou livest, by His counsel, and afterward receive thee into His glory!" My God! if such be the design of thy dealings and discipline,—

"I WILL BOTH LAY ME DOWN IN PEACE AND SLEEP;
FOR THOU, LORD, ONLY MAKEST ME DWELL
IN SAFETY!"

24TH NIGHT.

"I meditate on Thee in the Night Watches."

"The secret of the Lord is with them that fear Him, and He will show them his covenant."—Ps. xxv. 14.

On Thy Secret.

MY SOUL! thy God has some mighty Secret to confide to thee! What is this, which (a mystery to the world) is to be conveyed in whispers into the ears of His people? "*He will shew them His Covenant!*"

Listen this night to this blessed "secret." Thou hast pondered it oft before. But its wonders never diminish by repetition.

The *Author* of it is God—the Eternal Father. He framed its articles before the foundation of the world. It is an inverted order of truth that would represent the atonement as the cause of God's love: that love was rather the originating cause of the atonement—"God *so loved* the world!" How runs *the Covenant*-Charter?—"All things *are yours!* Ye are Christ's!" "Chris

is *God's!*" The initiative—the fi
overture of covenant-mercy—was wit
Him. It was the insulted Sovereig
who first dreamt of clemency toward
the rebels—the injured Father who fir
thought of His ungrateful children
Wondrous secret!—that from all ete
nity the Heart of God was to us *a*
Love!

Think of the *Surety* of the Covenan
It was the adorable Son of the Father
He voluntarily closed with the Covena
stipulations: "Lo, I come! I delight
do Thy will, O my God!" He ceas
not until, all the terms being fulfille
He could claim His stipulated reward
"I have glorified Thee on the earth,
have finished the work which Tho
gavest *Me* to do!" And still He live
and reigns, and intercedes under th
blessed title of "Mediator of the Eve
lasting Covenant!"

Think of the Almighty Dispenser
the blessings of the Covenant.—It

rowing world! The Church militant has its tent pitched in a "valley of *tears*." The name of the divine visitant who comes to her and ministers to her wants, is—*Comforter*. Wide is the family of the afflicted, but He has a healing balm for all—the weak, the tempted, the sick, the sorrowing, the bereaved, the dying! How different from other "sons of consolation!" *Human friends*—a look may alienate; adversity may estrange; death must separate! The "Word of Jesus" speaks of One whose attribute and prerogative is to "abide with for ever;" superior to all vicissitudes—surviving death itself!

And surely if anything else can endear His mission of love to His Church, it is that He comes direct from God, as the fruit and gift of *Jesus' intercession*—"*I* will *pray the* Father." This holy dove *of peace and* comfort is let out by the *hand of Jesus* from the ark of covenan

mercy within the veil! Nor is the
more glorious than it is free. Does
word—the look, of a suffering c
get the eye and the heart of an *ear*
father? "If ye then, being evil, kn
how to give good gifts unto your c
dren, how much more shall your Fa
in heaven give the Holy Spirit t
them that ask Him?" It is He
makes these "words of Jesus" "win
words."

"HE SHALL BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID UNTO YOU."

9TH EVENING

"Remember the words of the Lord Jesus, how He said"—

'Neither do I condemn thee: go, and sin no more."—John viii. 11.

The Gracious Verdict. How much more tender is Jesus than the tenderest of earthly friends! The apostles, in a moment of irritation, would have called down fire from heaven on obstinate sinners. Their Master rebuked the unkind suggestion. Peter, the trusted but treacherous disciple, expected nothing but harsh and merited reproof for faithlessness. He who knew well how that heart would be bowed with penitential sorrow, sends first the kindest of messages, and then the gentlest of rebukes, "Lovest thou me?" The watchmen in the Canticles smote the bride, tore off her veil, and *loaded her with* reproaches. When she *found her lost* Lord, there was not or

word of upbraiding! "So slow is He to anger," says an illustrious believer, "so ready to forgive, that when His prophets lost all patience with the people so as to make intercession *against* them, yet even then could He not be got to cast off this people whom He foreknew, for His great name's sake."

The guilty sinner to whom He speaks this comforting "word," was frowned upon by her accusers. But, if others spurned her from their presence, "*Neither do I condemn thee.*" Well it is to fall into the hands of this blessed Saviour-God, for great are His mercies.

Are we to infer from this that He winks at sin? Far from it. His blood, His work—Bethlehem, and Calvary, refute the thought! Ere the guilt even of one solitary soul could be washed out, He had to descend from His ever-*lasting* throne to agonise on the accurs-*ed tree.* But this "word of Jesus" is a *word of* tender encouragement to every

sincere, broken-hearted penitent, that crimson sins, and scarlet sins, are no barriers to a free, full, everlasting forgiveness. The Israelite of old, gasping in his agony in the sands of the wilderness, had but to "*look* and *live;*" and still does He say, "Look unto me, and be ye saved, all the ends of the earth." Upreared by the side of His own cross there was a monumental column for all Time, only second to itself in wonder. Over the head of the dying felon is the superscription written for despairing guilt and trembling penitence, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." "He never yet," says Charnock, "put out a dim candle that was lighted at the Sun of Righteousness." "Whatever our guiltiness be," says Rutherford, "yet when it falleth *into* the sea of God's mercy *it is but like* a drop of blood fallen into *the great ocean.*"

Reader! you may be the chief of sinners, or it may be the chief of backsliders; your soul may have started aside like a broken bow. As the bankrupt is afraid to look into his books, you may be afraid to look into your own heart. You are hovering on the verge of despair. Conscience, and the memory of unnumbered sins, is uttering the desponding verdict, "I condemn thee." Jesus has a kinder word—a more cheering declaration—"*I* condemn thee *not:* go and sin no more!"

"AND ALL WONDERED AT THE GRACIOUS WORDS THAT PROCEEDED OUT OF HIS MOUTH."

10TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister, and mother."—Mark iii. 35.

The Wondrous Relationship. As if no solitary earthly type were enough to image forth the love of Jesus, He assembles into one verse a group of the tenderest earthly relationships. Human affection has to focus its loveliest hues, but all is too little to afford an exponent of the depth and intensity of *His*. "As one whom his *mother* comforteth;" "my *sister*, my *spouse*." He is "*Son*," "*Brother*," "*Friend*"—all in one; "cleaving closer than any brother."

And can we wonder at such language? Is it merely figurative, expressive of more than the reality?—He gave *Himself* for us; after that pledge of *His affection* we must cease to mar-

vel at any expression of the interest He feels in us. Anything He can *say* or *do* is infinitely less than what He *has done*.

Believer! art thou solitary and desolate? Has bereavement severed earthly ties? Has the grave made forced estrangements,—sundered the closest links of earthly affection? In Jesus thou hast filial and fraternal love combined; He is the Friend of friends, whose presence and fellowship compensates for all losses, and supplies all blanks; "He setteth the solitary in families." If thou art orphaned, friendless, comfortless here, remember there is in the Elder Brother on the Throne a love deep as the unfathomed ocean, boundless as Eternity!

And who are those who can claim the blessedness spoken of under this wondrous imagery? On whom does He lavish this unutterable affection? No outward profession will purchase it. *No church*, no priest, no ordinances, no

denominational distinctions. It is on those who are possessed of *holy characters.* "He that doeth the will of my Father which is in heaven!" He who reflects the mind of Jesus; imbibes His Spirit; takes His Word as the regulator of his daily walk, and makes His glory the great end of his being; he who lives *to* God, and *with* God, and *for* God; the humble, lowly, Christ-like, Heaven-seeking Christian;—he it is who can claim as his own this wondrous heritage of love! If it be a worthy object of ambition to be loved by the good and the great on earth, what must it be to have an eye of love ever beaming upon us from the Throne, in comparison of which the attachment here of brother, sister, kinsman, friend—all combined—pales like the stars before the rising sun! Though we are often ashamed to call Him "Brother," "He is not ashamed to call us *brethren.*" He looks *down* on poor worms, and says,

same is my mother, and sister, and
ner!" "I will write upon them,"
says in another place, "my new
ne." Just as we write our name on
book to tell that it belongs to us; s
esus would write His own name on u
ne wondrous volumes of His grace, th
hey may be read and pondered by pr
cipalities and powers.

Have we "known and believed
love of God"? Ah, how poor has
the requital! Who cannot subs
to the words of one, whose name
all the churches,—"Thy love ha
as a shower; the return but a de
and that dew-drop stained with

"IF A MAN LOVE ME, HE WILL K
MY WORDS; AND MY FATHER WILL LO
WE WILL COME UNTO HIM, AND MA
ABODE WITH HIM."

11TH EVENI

"Remember the words of the Lord Jesus, hov He said"—

"I will not leave you comfortless: I will come to you." —John xiv. 18.

The Befriended Orphans.

DOES the Christian path lie all the wa through Beulah? Na he is forewarned it is to be one of "mu tribulation." He has his Marahs as we as his Elims—his valleys of Baca well as his grapes of Eshcol. Often he left unbefriended to bear the bru of the storm—his gourds fading wh most needed—his sun going down whi it is yet day—his happy home ar happy heart darkened in a mome with sorrows with which a strang (with which often a *brother*) cann intermeddle. There is *One* Broth "born for adversity" who *can*. Ho often has that voice broken with i *silvery accents* the muffled stillness

the sick-chamber or death-chamber! "'*I* will not leave you comfortless;' the world *may*, friends *may*, the desolations of bereavement and death *may;* but *I will not;* you will be alone, yet *not* alone, for I your Saviour and your God will be with you!"

Jesus seems to have an especial love and affection for His orphaned and comfortless people. A father loves his sick and sorrowing child most; of all his household, he occupies most of his thoughts. Christ seems to delight to lavish His deepest sympathy on "him that hath no helper." It is in the hour of sorrow His people have found Him most precious; it is in "the wilderness" He speaks most "comfortably unto them;" He gives them "their vineyards from thence:" in the places they least expected, wells of heavenly consolation break forth at their feet. As Jonathan of old, when faint and weary, had his *strength* revived by the honey he found

opping in the tangled thicket; so the int and woe-worn children of God id "honey in the wood"—everlasting nsolation dropping from the tree life, in the midst of the thorniest ickets of affliction.

Comfortless ones, be comforted! sus often makes you *portionless* here, drive you to Himself, the *everlasting rtion.* He often dries every rill and untain of earthly bliss, that He may id you to say, "All my springs are thee." "He seems intent," says e who could speak from experience, o fill up every gap love has been rced to make; one of his errands from aven was to bind up the broken-arted." How beautifully in one azing verse does He conjoin the pth and tenderness of His comfort th the certainty of it,—"As one whom s mother comforteth, so will I comfort u, and ye SHALL be comforted!"

Ah, how many would not have their

wilderness-state altered, with all its trials, and gloom, and sorrow, just that they might enjoy the unutterable sympathy and love of this Comforter of the comfortless, one ray of whose approving smile can dispel the deepest earthly gloom! As the clustering constellations shine with intensest lustre in the midnight sky, so these "words of Jesus" come out like ministering angels in the deep dark night of earthly sorrow. We may see no beauty in them when the world is sunny and bright; but He has laid them up in store for us for the dark and cloudy day.

"THESE THINGS HAVE I TOLD YOU, THAT WHEN THE TIME COMETH, YE MAY REMEMBER THAT I TOLD YOU OF THEM."

12TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John xvi. 33.

The World Conquered. AND shall I be afraid of a world already conquered? The Almighty Victor, within view of His crown, turns round to His faint and weary soldiers, and bids them take courage. They are not fighting their way through untried enemies. The God-Man Mediator "*knows* their sorrows." "He was in *all points* tempted." "Both He (*i. e.*, Christ) who sanctifieth, and they (His people) who are sanctified, are all of one (nature.)" As the great Precursor, he heads the pilgrim band, saying, "I will shew you the path of life." The way to heaven is consecrated by His footprints. Every thorn that wounds *them*, has wounded *Him* before. Every cross they can

bear, He has borne before. H
tear they shed, He has shed b
There is one respect, indeed, in
the identity fails,—He was "yet
out sin;" but this recoil of His
nature from moral evil, gives h
deeper and intenser sensibilit
wards those who have still corru
within responding to temptation
out.

Reader! Are you ready to fai
der your tribulations? Is it a sed
world—a wandering, wayward h
"Consider *Him* that endured!" I
to your adorable Redeemer, sto
from His throne, and saying, "*I*
overcome the world." He came
unscathed from its snares. Wit
same heavenly weapon He bids
wield, three times did He repe
Tempter, saying, "It is written."–
some crushing trial or overwhe
grief? He is "*acquainted* with g
He, the mighty Vine, knows the m

fibres of sorrow in the branches; when the pruning-knife touches *them* it touches *Him*. "He has gone," says a tried sufferer, "through every class in our wilderness-school." He loves to bring His people into untried and perplexing places, that they may seek out the guiding pillar, and prize its radiance. He puts them on the darkening waves, that they may follow the guiding light hung out astern from the only bark of pure and unsullied Humanity that was ever proof against the storm.

Be assured there is disguised love in all He does. He who knows us infinitely better than we know ourselves, often puts a thorn in our nest to drive us to the wing, that we may not be grovellers for ever. "It is," says Evans, "upon the smooth ice we slip; the rough path is safest for the feet." The tearless and undimmed eye is not to be coveted *here; that* is reserved for heaven!

Who can tell what
guised "needs be" th
der these world-tribul
spiritual seed are ofte
the soil; they have to
through a load of so
reach the surface; bu
thereby the firmer an
Had it not been for
needed "depths," th
rushed up as feeble s
cumbed to the first
leads His people still, a
old, to "a high mount
is to a *high* mountain-
and, better still, He w
overcome the world, le
and speaketh comforta

13TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"Fear not, little flock; it is your Father's good pleasure to give you the kingdom."—Luke xii. 32.

The Little Flock.

THE music of the Shepherd's voice again! Another comforting "word," and how tender! *His* flock, a *little* flock, a *feeble* flock, a *fearful* flock, but a *beloved* flock, loved of the Father, enjoying His "good pleasure," and soon to be a *glorified* flock, safe in the fold, secure within the kingdom! How does He quiet their fears and misgivings? As they stand panting on the bleak mountain side, He points His crook upwards to the bright and shining gates of glory, and says, "It is your Father's good pleasure to give you these!" What gentle words! what a blessed consummation! Gracious Saviour, Thy *gentleness* hath made me *great!*

That kingdom is the believer's by reversible and inalienable charter-ri —"I appoint unto you" (by covena says Jesus in another place, "a ki dom, as my Father hath appointed u me." It is as sure as everlasting l and almighty power can make it. tan, the great foe of the kingdom, be injecting foul misgivings, and doul and fears as to your security; but cannot denude you of your purcha immunities. He must first pluck crown from the Brow upon the Thro before he can weaken or impair t sure word of promise. If "it plea the Lord" to *bruise* the Shepherd, it surely please Him to make happy the p chased flock. If He "smote" His "f low" when the sheep were scatter surely it will rejoice Him, for the Sh herd's sake, "to turn His hand upon little ones."

Believers, think of this! "It is y *Father's good* pleasure." The G

Shepherd, in leading you across the intervening mountains, shews you signals and memorials of paternal grace studding all the way. He may "lead you about" in your way thither. He led the children of Israel of old out of Egypt to their promised kingdom,—how? By forty years' wilderness-discipline and privations. But trust Him; dishonour Him not with guilty doubts and fears. Look not back on your dark, stumbling paths, nor within on your fitful and vacillating heart; but forwards to the land that is far off. How earnestly God desires your salvation! What a heaping together of similar tender "words" with that which is here addressed to us! The Gospel seems like a palace full of opened windows, from each of which He issues an invitation, declaring that He has no pleasure in our death—but rather that we would turn and live!

Let the melody of the Shepherd'

reed fall gently on your ear,—"It is your Father's good pleasure." I have given you, He seems to say, the best proof that it is *mine*. In order to purchase that kingdom, I died for you! But it is also *His:* "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so," says God, "will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Fear not, then, little flock! though yours for a while should be the bleak mountain and sterile waste, seeking your way Zionward, it may be "with torn fleeces and bleeding feet;" for,

"IT IS NOT THE WILL OF YOUR FATHER WHICH IS IN HEAVEN, THAT ONE OF THESE LITTLE ONES SHOULD PERISH."

14TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

If any man thirst, let him come unto me, and drink."—John vii. 37.

The Unlimited Offer.

ONE of the most gracious "words" that ever "proceeded out of the mouth of God!" The time it was uttered was an impressive one; it was on "the last, the great day" of the Feast of Tabernacles, when a denser multitude than on any of the seven preceding ones were assembled together. The golden bowl, according to custom, had probably just been filled with the waters of Siloam, and was being carried up to the Temple amid the acclamations of the crowd, when the Saviour of the world seized the opportunity of speaking to them some truths of momentous import. Many, doubtless, were the "words of Jesus" *uttered on* the previous days, but

ost important is reserved for the
What, then, is the great closing
e on which He rivets the attention
his vast auditory, and which He
ld have them carry away to their
tant homes? It is, *The freeness of*
is own great Salvation—"If any man
irst, let him come unto me and drink."
Reader! do you discredit the reality
of this gracious offer? Are your legio
sins standing as a barrier between y
and a Saviour's proffered mercy?
you feel as if you cannot come "just
you are;" that some partial cleans
some preparatory reformation must
place before you can venture to th
ing fountain? Nay, "*If any*
What is freer than water?—The
est beggar may drink "without
the wayside pool. *That* is your
own picture of His own glorio
tion; you are invited to come,
one plea," in all your poverty
your weakness and unworthi

member the Redeemer's saying to the woman of Samaria. She was the chief of sinners—profligate—hardened—degraded; but He made no condition, no qualification; *simple believing* was all that was required,—"If thou knewest the gift of God," thou wouldst have asked, and He would have given thee "living water."

But is there not, after all, *one* condition mentioned in this "word of Jesus?"—"*If* any man *thirst*." You may have the depressing consciousness that you experience no such ardent longings after holiness,—no feeling of your affecting need of the Saviour. But is not this very conviction of your want an indication of a feeble longing after Christ? If you are saying, "I have nothing to draw with, and the well is deep," He who makes offer of the salvation-stream will Himself fill your empty vessel,—"He satisfieth the *longing soul* with goodness."

esus *stood* and *cried.*" It is the
ary instance recorded of Him of
)m it is said, "He shall *not* strive
: cry," lifting up "His voice in the
ects." But it was truth of surpass
g interest and magnitude He had t
roclaim. It was a declaration, mor
)ver, specially dear to Him. As
formed the theme of this ever-mem
able *sermon* during His public minis
so when He was sealing up the insp
record—the last utterances of His
on earth, till that voice shall be
again on the throne, contained the
life-giving invitation,—"Let hi
is athirst come, and whosoever
him take of the water of life
Oh! as the echoes of that grac
ing—this blast of the silver t
are still sounding to the en
world, may this be the recor

"AS HE SPAKE THESE WORDS, M
ON HIM."

15TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"My yoke is easy, and my burden is light."—Matt. ix. 30.

The Joyful Servitude.

CAN the same be said of Satan, or sin? With regard to *them*, how faithfully true rather is the converse—"My yoke is *heavy*, and my burden is *grievous!*" Christ's service is a happy service, the *only* happy one; and even when there is a cross to carry, or a yoke to bear, it is His own appointment. "*My* yoke." It is sent by no untried friend. Nay, He who puts it on His people, bore this very yoke Himself. "He *carried* our sorrows." How blessed this feeling of holy servitude to so kind a Master! not like "dumb, driven cattle," goaded on, but *led*, and led often most tenderly when the yoke and the burden are upon us. The *great* apostle rarely speaks of him-

self under any other title but *one*. That *one* he seems to make his boast. He had much whereof he might glory ;—he had been the instrument in saving thousands —he had spoken before kings—he had been in Cæsar's palace and Cæsar's presence—he had been caught up into the third heavens,—but in all his letters this is his joyful prefix and superscription, "The *Servant* (literally, *the slave*) of Jesus Christ!"

Reader! dost thou know this blessed servitude? Canst thou say with a joyful heart, "O Lord, truly I am Thy servant"? He is no hard taskmaster. Would Satan try to teach thee so? Let this be the refutation, "He loved me, and gave *Himself* for *me*." True, the yoke is the appointed discipline he employs in training His children for immortality. But be comforted! "It is His tender hand that *puts* it on, and *keeps* it on." He will suit the yoke to *the neck*, and the neck to the yoke.

He will suit His grace to your trials. Nay, He will bring you even to be in love with these, when they bring along with them such gracious unfoldings of His own faithfulness and mercy. How His people need thus to be in heaviness through manifold temptations, to keep them meek and submissive! "Jeshurun (like a bullock unaccustomed to the harness, fed and pampered in the stall) waxed fat, and kicked." Never is there more gracious love than when God takes His own means to curb and subjugate, to humble us, and to prove us—bringing us out from ourselves, our likings, our confidences, our prosperity, and putting us under the needed YOKE.

And who has ever repented of that joyful servitude? Among all the ten thousand regrets that mingle with a dying hour, and oft bedew with bitter tears a dying pillow, who ever told of regrets and repentance here?

Tried believer! has He ever failed

thee? Has His yoke been too grievous? Have thy tears been unalleviated—thy sorrows unsolaced—thy temptations above that thou wert able to bear? Ah! rather canst thou not testify, "The word of the Lord is tried;" I cast my burden upon Him, and He "sustained me"? How have seeming difficulties melted away! How has the yoke lost its heaviness, and the cross its bitterness in the thought of who thou wert bearing it for! There is a promised rest in the very carrying of the yoke; and a better rest remains for the weary and toil-worn when the appointed work is finished; for thus saith "that same Jesus,"—

"TAKE MY YOKE UPON YOU, AND LEARN OF ME, . . . AND YE SHALL FIND REST UNTO YOUR SOULS."

16TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"As the Father hath loved me, so have I loved you."—John xv. 9.

The Measure of Love.

THIS is the most wondrous verse in the Bible. Who can sound the unimagined depths of that love which dwelt in the bosom of the Father from all eternity towards His Son?—and yet here is the Saviour's own exponent of His love towards His people!

There is no subject more profoundly mysterious than those mystic intercommunings between the first and second persons in the adorable Trinity before the world was. Scripture gives us only some dim and shadowy revelations regarding them—distant gleams of light, and no more. Let one suffice. "*Then* I was by Him, as one brought up with *Him, and I* was daily His delight, rejoicing *always* before Him."

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and intensified by increased
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esterday is not the sacred, hal-
hing, which years of growing
urse have matured. If we may
everence apply this test to the
st type of holy affection, what
have been that interchange of
which the measureless lapse of
rnity had fostered—a love, more-
er, not fitful, transient, vacillating;
ject to altered tones and estranged
oks—but pure, constant, untainted
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yet listen to the "words of Jesu
As the Father hath loved *me*, *so* h
I loved *you!* It would have been
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hath loved ANGELS, so have I
you." But the love borne to n
beings is an appropriate symbol
before the birth of time or of

that love existed. It was coeval with Eternity itself. Hear how the two themes of the Saviour's eternal rejoicing—the *love of His Father*, and His *love for sinners*—are grouped together; —"Rejoicing always before HIM, *and* in the habitable part of His *earth!*"

To complete the picture, we must take in a counterpart description of the *Father's* love to us;—"*Therefore* doth my Father love me," says Jesus in another place, "*because* I lay down my life!" God had an all-sufficiency in His own love—He needed not the taper-love of creatures to add to His glory or happiness; but He seems to say, that so intense is His love for us, that He loves even His beloved Son *more* (if infinite love be capable of increase), because He laid down His life for the guilty! It is regarding the Redeemed it is said, "He shall *rest* in His love—He shall rejoice over *them* with singing."

In the assertion, "God is love," we

are left truly with no mere unproved averment regarding the existence of some abstract quality in the divine nature. "Herein," says an apostle, "perceive we THE LOVE,"—(it is added in our authorized version, "of God," but, as it has been remarked, "Our translators need not have added *whose* love, for there is but one such specimen") —"*because* He laid down His life for us." No expression of love can be wondered at after *this*. Ah, how miserable are our best affections compared with His! "*Our* love is but the reflection—cold as the moon; *His* is as the Sun." Shall we refuse to love Him more in return, who hath *first* loved, and so *loved us?*

17TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"Only believe."—Mark v. 36.

The Brief Gospel.

THE briefest of the "words of Jesus," but one of the most comforting. They contain the essence and epitome of all saving truth.

Reader! is *Satan* assailing thee with tormenting fears? Is the thought of thy sins—the guilty past—coming up in terrible memorial before thee, almost tempting thee to give way to hopeless despondency? Fear not! A gentle voice whispers in thine ear,—"*Only believe.*" "Thy sins are great, but My grace and merits are greater. 'Only believe' that I died for thee—that I am living for thee and pleading for thee, and that 'the faithful saying' is as 'faithful' as ever, and as 'worthy of all acceptation' as ever."—Art thou

a *backslider?* Didst thou once run well? Has thine own guilty apostacy alienated and estranged thee from that face which was once all love, and that service which was once all delight? Art thou breathing in broken-hearted sorrow over the holy memories of a close walk with God—"Oh that it were with me as in months past, when the candle of the Lord did shine"? "*Only believe.*" Take this thy mournful soliloquy, and convert it into a prayer. "Only believe" the word of Him whose ways are not as man's ways—"Return, ye backsliding children, and I will heal your backsliding."—Art thou beaten down with some heavy *trial?* have thy fondest schemes been blown upon—thy fairest blossoms been withered in the bud? has wave after wave been rolling in upon thee? hath the Lord forgotten to be gracious? Hear the "word of Jesus" resounding amid the thickest *midnight* of gloom—penetrating even

ɔugh the vaults of the dead—"Be-
e, *only believe.*" There is an in-
te *reason* for the trial—a lurking
rn that required removal, a gracious
on that required teaching. The
adful severing blow was dealt in
ɜ. God will be glorified in it, and
r own soul made the better for it.
iently wait till the light of immor-
ty be reflected on a receding world.
·e you must take His dealings on
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' *Only believe.*" The word of Jesus
eternity (every inner meaning and
eveloped purpose being unfolded),
ıid I not unto thee that if thou
ıldst *but* BELIEVE, thou shouldst
the glory of God?"—Are you fear-
ınd agitated in *the prospect of death?*
·ough fear of the last enemy, have
been all your lifetime subject to
dage?—"*Only believe.*" "As thy
is, so shall thy strength be." Dying
ce *will be given* when a dying hour

comes. In the dark river a sustaining arm will be underneath you, deeper than the deepest and darkest wave. Even you know it, the darkness will be past, the true light shining,—the whisper of faith in the nether valley, "Believe, believe!" exchanged for angel-voices exclaiming, as you enter the portals of glory, "No longer through a glass darkly, but now face to face!"

Yes! "Jesus Himself had no higher remedy for sin, for sorrow, and for suffering, than those two words convey. At the utmost extremity of His own distress, and of His disciples' wretchedness, He could only say, 'Let not your heart be troubled: ye believe in God, believe also in me.' 'Believe, only believe.'"

"LORD, I BELIEVE, HELP THOU MINE UNBELIEF."

18TH EVENING

"Remember the words of the Lord Jesus, how He said"—

" Be of good cheer : it is I ; be not afraid."—Mark vi. 50.

The Great Calm.

"IT is I" (or as our old version has it, more in accordance with the original), "I AM! be not afraid!" Jesus lives! His people may dispel their misgivings —Omnipotence treads the waves! To sense, it may seem at times to be otherwise;—wayward accident and chance may appear to regulate human allotments; but not so: "The Lord's voice is upon the waters,"—He sits at the helm guiding the tempest-tossed bark, and guiding it well.

How often does He come to us as He did to the disciples in that midnight hour when all seems lost—"in the fourth watch of the night,"—when we least looked for Him; or when, like the shipwrecked apostle, "for days together

neither sun nor stars appeared, and no small tempest lay on us; when all hope that we should be saved seemed to be taken away,"—how often, *just at that moment*, is the "word of Jesus" heard floating over the billows!

Believer! art thou in trouble? listen to the voice in the storm, "Fear not, *I* AM." That voice, like Joseph's of old to his brethren, may *seem* rough, but there are gracious undertones of love. "It is I," he seems to say; It *was* I, that roused the storm; It is I, who, when it has done its work, will calm it, and say, "Peace, be still." Every wave rolls at My bidding— every trial is My appointment—all have some gracious end; they are not sent to dash you against the sunken rocks, but to waft you nearer heaven. Is it *sickness?* I am He who bare your sicknesses; the *weary* wasted frame, and the nights of *languishing* were sent by Me. Is it *bereavement?* I AM "the Brother" bor

r adversity—the loved and lost were
ucked away by Me. Is it *death?* I
t the "Abolisher of death," seated by
ur side to calm the waves of ebbing
e; it is *I*, about to fetch My pilgrims
me.—It is my voice that speaks, "The
aster is come, and calleth for thee."
Reader! thou wilt have reason yet to
aise thy God for every one such
orm! This is the history of every
avenly voyager: "*So* He bringeth
em to their desired haven." "*So!*"
hat word, in all its unknown and di-
rsified meaning, is in *His* hand. He
its His dealings to every case. "*So!*"
ith some it is through quiet seas un-
etted by one buffetting wave. "*So!*"
ith others it is "mounting up to heav-
, and going down again to the deep."
it whatever be the leading and the
scipline, here is the grand consumma-
on, "*So* He bringeth them unto their
ired haven." It might have been
h thee the moanings of an eterna

night-blast—no lull or pause in the storm; but soon the darkness will be past, and the hues of morn tipping the shores of glory!

And what, then, should your attitude be? "Looking unto Jesus" (literally, looking *from*, *unto*); looking away from self, and sin, and human props and refuges and confidences, and fixing the eye of unwavering and unflinching faith on a reigning Saviour. Ah, how a real quickening sight of Christ dispels all guilty fears! The Roman keepers of old were affrighted, and became as dead men. The lowly Jewish women feared not; why? "*I know that ye seek Jesus!*" Reader! let thy weary spirit fold itself to rest under the composing "word" of a gracious Saviour, saying—

"I WAIT FOR THE LORD, MY SOUL DOTH WAIT, AND IN HIS WORD DO I HOPE."

19TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."—John xiv. 27.

The Dying Legacy. How we treasure the last sayings of a dying parent! How specially cherished and memorable are his last looks and last words! Here are the last words—the parting legacy—of a dying Saviour. It is a legacy of *peace*.

What peace is this? It is His own purchase—a peace arising out of free forgiveness through His precious blood. It is sung in concert with "Glory to God in the highest"—a peace made as sure to us as eternal power and infinite love *can make* it! It is *peace* the soul wants. Existence is one long-drawn sigh *after* repose. *That* is nowhere *else to be* found, but through the blood *of His cross*! "Being justified by faith

we *have* peace with God." "HE giveth his beloved *rest!*"

How different from the false and counterfeit peace in which so many are content to live, and content to die! The world's peace is all well, so long as prosperity lasts—so long as the stream runs smooth, and the sky is clear; but when the cataract is at hand, or the storm is gathering, where is it? It is *gone!* There is no calculating on its permanency. Often when the cup is fullest, there is the trembling apprehension that in one brief moment it may be dashed to the ground. The soul may be saying to itself, "Peace, peace;" but, like the writing on the sand, it may be obliterated by the first wave of adversity. BUT, "Not as the world giveth!" The peace of the believer is deep—calm—lasting—*ever*lasting. The world, *with all its* blandishments, cannot give *it. The* world, with all its vicissitudes *and fluctuations*, cannot take it away!

It is brightest in the hour of trial; it lights up the final valley-gloom. "Mark the perfect man, and behold the upright, for the end of that man is peace." Yes! how often is the believer's death-bed like the deep calm repose of a summer-evening's sky, when all nature is hushed to rest; the departing soul, like the vanishing sun, peacefully disappearing only to shine in another and brighter hemisphere! "I seem," said Simeon on his death-bed, "to have nothing to do but to wait: there is now nothing but *peace*, the *sweetest peace*."

Believer! do you know this peace which passeth understanding? Is it "keeping (literally, '*garrisoning* as in a citadel') your heart"? Have you learnt the blessedness of waking up, morning after morning, and feeling, "I am at peace with my God;" of beholding by faith the true Aaron—the great *High Priest*—coming forth from "the *holiest of* all" to "bless His peop

with peace"? Waves of trouble n
be murmuring around you, but t
cannot touch you; you are in
rock-crevice athwart which the fierc
tornado sweeps by. Oh! leave not
making up of your peace with God
a dying hour! It will be a hard th
to smooth the death pillow, if peace
left unsought till then. Make sure o
now. He, the true Melchisedec, is w
ing *now* to come forth to meet you w
bread and wine—emblems of peac
gospel blessings. All the "words
Jesus" are so many rills contribut
to make your peace flow as a river
"These things have I spoken unto y
that in Me ye might have peace."

"I WILL HEAR WHAT GOD THE LORD WILL SPEAK, F
HE WILL SPEAK PEACE UNTO HIS PEOPLE AND TO
HIS SAINTS."

20TH EVENING

"Remember the words of the Lord Jesus, how He said"—

"All power is given unto me in heaven and in earth.—Matt. xxviii. 18.

The Supreme Investiture.

WHAT an empire is this! Heaven and earth—the Church militant — the Church triumphant—angels and archangels—saints and seraphs. At His mandate the billows were hushed—demons crouched in terror—the grave yielded its prey! "Upon His head are many crowns." He is made "head over *all things* to His Church." Yes! over *all things*, from the minutest to the mightiest. He holds the stars in His right hand:—He walks in the midst of the seven golden candlesticks, feeding every candlestick with the oil of his grace, and preserving every star in its *spiritual* orbit. The Prince of Darkness has "a power," but, God be praised

it is not an "all power;" *potent*, but not *omnipotent*. Christ holds him in a chain. He hath set bounds that he may not pass over. "Satan," we read in the book of Job, "went out (*Chaldee paraphrase*, 'with a licence') from the presence of the Lord." He was not allowed even to enter the herd of swine till Christ permitted him. He only "*desired*" to have Peter that he might "sift him;" there was a mightier countervailing agency at hand: "*I* have prayed for thee, that thy faith fail not.

Believer! how often is there nothing but this grace of Jesus between thee and everlasting destruction! Satan's key fitting the lock in thy waywar heart; but a stronger than the strong man barring him out;—the power of the adversary fanning the flame; Omnipotence of Jesus quenching it. *Art thou* even now feeling the strength *of thy corruptions*, the weakness of *graces, the* presence of some outward

inward temptation? Look up to Him who has promised to make his grace sufficient for thee; "all power" is His prerogative; "all-sufficiency in all things" is His promise. It is power, too, in conjunction with tenderness. He who sways the sceptre of universal empire "gently leads" His weak, and weary, and burdened ones:—He who counts the number of the stars, loves to count the number of their sorrows; nothing too great, nothing too insignificant for *Him*. He puts every tear into His bottle! He paves His people's pathway with love!

Blessed Jesus! my everlasting interests cannot be in better or in safer keeping than in Thine. I can exultingly rely on the "*all-power*" of thy Godhead. I can sweetly rejoice in the *all-sympathy* of Thy Manhood. I can confidently repose in the sure wisdom of Thy dealings. "Sometimes," says one, "we expect the blessing in our way; H

chooses to bestow it in *His*." But
way and His will must be the best.
finite love, infinite power, infinite
dom, are surely infallible guaran
His purposes nothing can alter.
promises never fail. His word r
falls to the ground.

"HEAVEN AND EARTH SHALL PASS AWAY, BU
MY WORDS SHALL NOT PASS AWAY."

21st Evening.

"Remember the words of the Lord Jesus, how He said"—

"He shall glorify me: for He shall receive of mine, and shall shew it unto you."—John xvi. 14.

The Divine Glorifier.

The Holy Spirit glorifying Jesus in the unfolding of His person, and character, and work, to His people! The great ministering agent between the Church on earth and its glorified Head in heaven,—carrying up to the Intercessor on the throne, the ever-recurring wants and trials, the perplexities and sins, of believers; and receiving out of His inexhaustible treasury of love,—comfort for their sorrows—strength for their weakness—sympathy for their tears—fulness for their emptiness,—and *this* the one sublime end and object of His gracious agency,—"*He shall glorify* Me." "He *shall not* speak of Himself, but whatsoever *He shall* hear, that shall He speak."

My words of sympathy—My
tent pleadings—the tender
sent from an unchanged Hum
—all these shall He speak. "
tell you," says an old divine,
ing on this passage, "He shall
nothing but stories of my love.
win.) He will have an inef
light in magnifying Me in the
of My Church and people, an
ing Me to their hearts; and
worthy of credence, for He
Spirit of truth."

How faithful has He been in
to this His great office as "th
of Jesus!" See the first man
of His power in the Christia
at the day of Pentecost. V
the grand truth which forms
point of interest in that un
scene, and which brings three
stricken penitents to their k
is the Spirit's unfolding of Je
fying Him in eyes that be

Him no beauty! Hear the key-note of that wondrous sermon, preached "in demonstration of the Spirit, and with power,"—"HIM hath God exalted to be a Prince and a Saviour, to give repentance to His people, and forgiveness of sins."

Ah! it is still the same peerless truth which the Spirit delights to unfold to the stricken sinner, and, in unfolding it, to make it mighty to the pulling down of strongholds. All these glorious inner beauties of Christ's work and character are undiscerned and undiscernible by the natural eye. "It is the Spirit that quickeneth." "No man can call Jesus Lord, but by the Holy Ghost." He is the great Forerunner—a mightier than the Baptist—proclaiming, "Behold the Lamb of God!"

Reader! any bright and realizing view you have had of the Saviour's *glory and* excellency, is of the Spirit's *imparting.* When in some hour of sor-

row you have been led to cleave with pre-eminent consolation to the thought of the Redeemer's exalted sympathy—His dying, ever-living love;—or in the hour of death, when you feel the sustaining power of His exceeding great and precious promises; what is this, but the Holy Spirit, in fulfilment of His all-gracious office, taking of the things of Christ, and shewing them unto you; thus enabling you to magnify Him in your body, whether it be by life or death? As your motto should ever be, "*None* BUT *Christ*," and your ever-increasing aspiration, "*More* OF *Christ*," seek to bear in mind who it is that is alone qualified to impart the "excellency of this knowledge."

"THE SPIRIT OF TRUTH WHICH PROCEEDETH FROM THE FATHER, HE SHALL TESTIFY OF ME."

22D EVENING.

"Remember the words of the Lord Jesus, how He said"—

"Your sorrow shall be turned into joy."—John xvi. 20.

The Joyful Transformation.

CHRIST'S people are a sorrowing people! Chastisement is their badge—"great tribulation" is their appointed discipline. When they enter the gates of glory, He is represented as wiping away tears from their eyes. But, weeping ones, be comforted! Your Lord's special mission to earth—the great errand He came from heaven to fulfil, was "to bind up the broken-hearted." Your trials are meted out by a tender hand. He *knows* you too well—He *loves* you too well—to make this world tearless and sorrowless! "There must be rain, and hail, and *storm,*" says Rutherford, "in the saint's *cloud.*" Were your earthly cours

strewed with flowers, and nothing but sunbeams played around your dwelling, it would lead you to forget your *nomadic* life,—that you are but a sojourner here. The tent must at times be struck, pin by pin of the moveable tabernacle taken down, to enable you to say and to feel in the spirit of a pilgrim, "I desire a better country." Meantime, while sorrow is your portion, think of Him who says, "I know your sorrows." Angels cannot say so—they cannot sympathise with you, for trial is a strange word to them. But there is One mightier than they who *can*. All He sends you and appoints you is in love. There is a provision and condition wrapt up in the bosom of every affliction, "*if need be;*" coming from His hand, sorrows and riches are to His people convertible terms. If tempted to *murmur at* their trials, they are often *admiring at* disguised mercies. "What you ask me," said Simeon, on his

bed, "what I *like?* I am the Lord's patient—I cannot but like *everything.*"

And *then*—"your sorrow shall be turned into joy." "The morning cometh"—that bright morning when the dew-drops collected during earth's night of weeping shall sparkle in its beams; when in one blessed *moment* a life-long experience of trial will be effaced and forgotten, or remembered only by contrast, to enhance the fulness of the joys of immortality. What a revelation of gladness! The map of time disclosed, and every little rill of sorrow, every river will be seen to have been flowing heavenwards,—every rough blast to have been sending the bark nearer the haven! In that joy, God Himself will participate. In the last "words of Jesus" to His people when they are standing by the triumphal archway of Glory, ready to enter on *their thrones* and crowns, He speaks

of their joy as if it were all *His*
"Enter ye into the joy *of your Lo*

Reader! may this joy be yours!
loose to the world's joys. Have a
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fulness when you have them; bu
ware of resting in them, or inve
them with a permanency they ca
have. Jesus had his eye on *h*
when he added

"YOUR JOY NO MAN TAKETH FROM YOU."

23D EVENING

"Remember the words of the Lord Jesus, how He said"—

"Father, I will that they also whom Thou hast given me, be with me where I am; that they may behold my glory." —John xvii. 24.

The Omnipotent Prayer.

THIS is not the petition of a suppliant, but the claim of a conqueror. There was only *one* request He ever made, or ever *can* make, that was refused; it was the prayer wrung forth by the presence and power of superhuman anguish: "Father, *if it be possible*, let this cup pass from me"! Had that prayer been answered, never could one consolatory "word of Jesus" have been ours. "*If it be possible;*" —*but* for that gracious parenthesis, we must have been lost for ever! In unmurmuring submission, the bitter cup *was* drained; all the dread penalties of *the* law were borne, the atone*ment* completed, an all-perfect right*eousness* wrought out; and now, as th

stipulated reward of His obedience and sufferings, the Victor claims His trophies. What are they? Those that were given Him of the Father — the countless multitudes redeemed by His blood. These He "*wills*" to be with Him "where He is"—the spectators of His glory, and partakers of His crown. Wondrous word and will of a dying testator! His last prayer on earth is an importunate pleading for their glorification; His parting wish is to meet them in heaven: as if these earthly jewels were needed to make His crown complete,—their happiness and joy the needful complement of His own!

Reader! learn from this, the grand element in the bliss of your future condition — it is *the presence of Christ;* "*with Me* where I am." It matters comparatively little as to the locality of heaven. "We shall see *Him* as He is," is "the blessed hope" of the Christian. *Heaven* would be no heaven without

Jesus; the withdrawal of His presence would be like the blotting out of the sun from the firmament; it would uncrown every seraph, and unstring every harp. But, blessed thought! it is His own stipulation in His testamentary prayer, that Eternity is to be spent in union and communion with *Himself*, gazing on the unfathomed mysteries of His love, becoming more assimilated to His glorious image, and drinking deeper from the ocean of His own joy.

If anything can enhance the magnitude of this promised bliss, it is the concluding words of the verse, in which He grounds His plea for its bestowment: "*I will*—that they behold my glory;"—why? "For Thou lovest (not *them*, but) ME before the foundation of the world!" It is equivalent to saying, "If Thou wouldst give *Me* a continued proof of Thine everlasting love and favour to Myself, it is by loving *and exalting* My redeemed people.

In loving *them* and glorifying them, Thou art loving and glorifying Me: so endearingly are their interests and my own bound up together!"

Believer! think of that all-prevailing voice, at this moment pleading for thee within the veil!—that omnipotent "*Father, I will,*" securing every needed boon! There is given, so to speak, a blank *cheque* by which He and His people may draw indefinite supplies out of the exhaustless treasury of the Father's grace and love. God Himself endorses it with the words, "Son, Thou art ever with me, and all that I have is Thine." How it would reconcile us to Earth's bitterest sorrows, and hallow Earth's holiest joys, if we saw them thus hanging on the "*will*" of an all-wise Intercessor, who ever pleads in love, and never pleads in vain!

"BE IT UNTO ME ACCORDING TO THY WORD."

24TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"Because I live, ye shall live also."—John xiv. 19.

The Immutable Pledge.

GOD sometimes selects the most stable and enduring objects in the aterial world to illustrate His unanging faithfulness and love to His hurch. "As the mountains are round out Jerusalem, so doth the Lord comss His people." But here, the Reemer fetches an argument from *His vn everlasting nature.* He stakes, so speak, His own existence on that of is saints. "*Because I live,* ye shall live so."

Believer! read in this "word of sus" thy glorious title-deed. *Thy xviour lives*—and His life is the guarntee of thine own. Our true Joseph alive. "He is our Brother. He talks ndly to us!" That life of His, is all

that is between us and everlasting ruin. But with Christ for our life, how inviolable our security! The great Fountain of being must first be dried up, before the streamlet can. The great Sun must first be quenched, ere one glimmering satellite which He lights up with His splendour can. Satan must first pluck the crown from that glorified Head, before he can touch one jewel in the crown of His people. They cannot shake one pillar without shaking first the throne. "If we perish," says Luther, "Christ perisheth with us."

Reader! is thy life now "hid with Christ in God"? Dost thou know the blessedness of a vital and living union with a living life-giving Saviour? Canst thou say with humble and joyous confidence, amid the fitfulness of thine own ever-changing frames and feelings, "Nevertheless I live, yet not *I, but Christ* liveth in me"? "*Jesus*

liveth!"—They are the happiest words a lost soul and a lost world can hear! Job, four thousand years ago, rejoiced in them. "I know," says he, "that I have *a living Kinsman.*" John, in his Patmos exile, rejoiced in them. "I am He that liveth" (or *the Living One*), was the simple but sublime utterance with which he was addressed by that same "Kinsman," when He appeared arrayed in the lustres of His glorified humanity. "This is *the* record" (as if there was a whole gospel comprised in the statement), "that God hath given to us eternal life, and this *life* is in His Son." St. Paul, in the 8th chapter to the Romans—that finest portraiture of Christian character and privilege ever drawn, begins with "no condemnation," and ends with "no separation." Why "no separation"? Because the life of the believer is incorporated with that of his adorable Head and Surety. The colossal Heart of redeemed humanity beats

upon the throne, sending its mi pulsations through every member His body; so that, before the belie spiritual life can be destroyed, Omn tence must become feebleness, and mutability become mutable!

But, blessed Jesus, "Thy wor very sure, therefore Thy servant lo it."

"I GIVE UNTO THEM ETERNAL LIFE AND THEY SHALL PERISH, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY I

25TH EVENING.

ıember the words of the Lord Jesus, how He said"—

o, I am with you alway, even unto the end of the world."—Matt. xxviii. 20.

Abiding resence.

SUCH were "the words of Jesus" when he was just about to ascend to Heav- The mediatorial throne was in view e harps of glory were sounding in ears; but all His thoughts are on pilgrim Church He is to leave be- . His last words and benedictions or *them*. "I go," he seems to say, Heaven, to my purchased crown— ıe fellowship of angels—to the pre- e of my Father; *but*, nevertheless, I am with *you* alway, even unto nd of the world.'"

ow faithfully did the apostles, to n this promise was first addressed, rience its reality! Hear the testi- *of the beloved* disciple who had

once leant on his Divine Master's bosom. —who "had heard, and seen, and looked upon Him." That glorified bosom was now hid from his sight; but does he speak of an absent Lord, and of His fellowship only as among the holy memories of the past? No! with rejoicing emphasis he can exclaim—"Truly our fellowship IS with .... *Jesus Christ.*"

Amid so much that is fugitive here, how the heart clings to this assurance of the abiding presence of the Saviour! Our best earthly friends—a few weeks may estrange them;—centuries have rolled on—Christ is still the same. How blessed to think, that if I am indeed a child of God, there is not the lonely instant I am without His guardianship! When the beams of the morning visit my chamber, the brighter beams of a brighter Sun are shining upon me. When the shadows of evening are gathering around, "it is not *night, if* He, the unsetting Sun of my

soul,' is near." He is no fitful companionship—present in prosperity, gone in adversity. He never changes. He is always the same,—in sickness and solitude, in joy and in sorrow, in life and in death. Not more faithfully did the pillar-cloud and column of fire of old precede Israel, till the last murmuring ripple of Jordan fell on their ears on the shores of Canaan, then does the presence and love of Jesus abide with his people. Has His word of promise ever proved false? Let the great cloud of witnesses now in glory testify. "Not one thing hath failed of all that the Lord our God hath spoken." *This* "word of the Lord is tried"—"having loved his own, which were in the world, He loved them *unto the end.*"

Believer! art thou troubled and tempted? Do dark providences and severe afflictions seem to belie the truth and reality of this gracious assurance? "*If the Lord* be indeed with us, why

has all this befallen us?" Be assured He has some faithful end in view. By the removal of prized and cherished earthly props and refuges, He would unfold more of His own tenderness. Amid the wreck and ruin of earthly joys, which, it may be, the grave has hidden from your sight, One nearer dearer, tenderer still, would have you say of Himself, "*The Lord liveth;* and blessed be my Rock; and let the God of my salvation be exalted." "Thanks be to God, who *always* maketh us to triumph in Christ." Yes! and never more so than when, stripped of all competing objects of creature affection, we are left, like the disciples on the Mount, with "*Jesus only!*"

"THESE THINGS HAVE I SPOKEN UNTO YOU THAT IN ME YE MIGHT HAVE PEACE."

26TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."—Matt. xi. 25.

The Resurrection and Life.

WHAT a voice is this breaking over a world which for six thousand years has been a dormitory of sin and death! For four thousand of these years, heathendom could descry no light through the bars of the grave; her oracles were dumb on the great doctrine of a future state, and more especially regarding the body's resurrection. Even the Jewish Church, under the Old Testament dispensation, seemed to enjoy little more than fitful and uncertain glimmerings, like men groping in the dark. It required death's great Abolisher to shew, to a benighted world, the luminous "path of life." With Him rested the "bringing in of a better hope"—the

unfolding of "the mystery which had been hid from ages and generations." Marvellous disclosure! that this mortal frame, decomposed and resolved into its original dust, shall yet start from its ashes, remodelled and reconstructed—"a glorified body!" Not like "the earthly tabernacle" (a mere shifting and moveable *tent*, as the word denotes), but incorruptible—immortal! The beauteous transformation of the insect from its chrysalis state—the buried seed springing up from its tiny grave to the full-eared corn or gorgeous flower—these are nature's mute utterances as to the possibility of this great truth, which required the unfoldings of "a more sure word of prophecy." But the Gospel has fully revealed what Reason, in her loftiest imaginings, could not have dreamt of. Jesus "hath brought life and immortality to light." He, the Bright and Morning Star, hath "turned the shadow *of death* into the morning." He gives

in His own resurrection, the earnest of that of His people;—He is the first-fruits of the immortal harvest yet to be gathered into the garner of Heaven.

Precious truth! This "word of Jesus" spans like a celestial rainbow the entrance to the dark valley. Death is robbed of its sting. In the case of every child of God, the grave holds in custody precious, because redeemed, dust. Talk of it not, as being committed to a dishonoured tomb!—it is locked up, rather, in the casket of God until the day "when He maketh up His jewels," when it will be fashioned in deathless beauty like unto the glorified body of the Redeemer. Angels, meanwhile, are commissioned to keep watch over it, till the trump of the archangel shall proclaim the great "Easter of creation." They are the "reapers," waiting for the world's great "Harvest Home," when Jesus Himself shall come again—not as He *once did*, humiliated and in sor-

row, but rejoicing in the bringing back all His shea

Afflicted and bereaved thou who mayest be mourn ness those who are not—re thy tears in these hopes "f tality." The silver cord is c not broken. Perchance, a est in the chamber of dea brink of the grave,—in t that awful solitude and reigns around,—this may tive and mournful solil the dust praise Thee?" This very dust that hears t thy footsteps, and unmov shall through eternity prai ing God—it shall proclain

27TH EVENIN

"Remember the words of the Lord Jesus, how He said"—

"A little while, and ye shall not see me: and again, little while, and ye shall see me, because I go to t Father."—John xvi. 16.

The Little While.

LONG seem the moment when we are separate from the friend we love An absent brother—how his return i looked and longed for! The "Elde Brother"—the "Living Kinsman"—sends a message to His waiting Churc and people—a word of solace, tellin that *soon* ("a little while"), and He wil be back again, never again to leav them.

There are indeed blessed moments o communion which the believer enjoy with His beloved Lord *now;* but ho fitful and transient! To-day, life is brief Emmaus journey—the soul happ *in the presence* and love of an unse *Saviour.* To-morrow, He is gone;

the bereft spirit is led to interrogate itself in plaintive sorrow, "Where is now thy God?" Even when there is no such experience of darkness and depression, how much there is in the world around to fill the believer with sadness! His Lord rejected and disowned—His love set at naught—His providences slighted—His name blasphemed—His creation groaning and travailing in pain—disunion, too, among His people—His loving heart wounded in the house of His friends!

But "yet a little while," and all this mystery of iniquity will be finished. The absent Brother's footfall will soon be heard,—no longer "as a wayfaring man who turneth aside to tarry for a night," but to receive His people into the permanent "mansions" His love has been preparing, and from which they *shall go* no more out. Oh, blessed day! *when creation* will put on her Easter *robes*—*when* her Lord, so long dishon-

oured, will be enthroned amid the hosannahs of a rejoicing universe—angels lauding Him—saints crowning Him—sin, the dark plague-spot on His universe, extinguished forever—death swallowed up in eternal victory!

And it is but "a little while!" "Yet a little while," we elsewhere read, "and He that shall come will come, and will not tarry" (literally, "a little while as may be"). "He will stay not a moment longer," says Goodwin, "than He hath despatched all our business in Heaven for us." With what joy will He send His mission-Angel with the announcement, "the little while is at an end;" and to issue the invitation to the great festival of glory, "Come! for all things are ready!"

Child of sorrow! think often of this "*little while.*" "The days of thy mourning *will soon* be ended." There is a *limit set to thy* suffering time,—"After *that ye have* suffered a WHILE." Ever

wave is numbered between you and th haven; and then, when that haven reached, oh, what an apocalypse o glory!—the "little while" of tim merged into the great and unendin "while" of eternity!—to be *forever wit the Lord*—the same unchanged and un changing Saviour!

"A little while, and ye *shall* see me! Would that the eye of faith might b kept more intently fixed on "that glo rious appearing!" How the world, wit its guilty fascinations, tries to dim an obscure this blessed hope! How th heart is prone to throw out its fibres her and get them rooted in some perishabl object! Reader! seek to dwell more ha bitually on this the grand consummatio of all thy dearest wishes. "Stand o the edge of your nest, pluming your wing for flight." Like the mother of Siser be looking for the expected chariot.

28TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"Blessed are the pure in heart, for they shall see God."—Matt. v. 8.

The Beatific Vision.

HERE is Heaven! This "word of Jesus" represents the future state of the glorified to consist not in locality, but in character; the essence of its bliss is the full vision and fruition of God. Our attention is called from all vague and indefinite theories about the *circumstantials* of future happiness. The one grand object of contemplation—the "glory which excelleth," is *the sight of God Himself!* The one grand practical lesson enforced on His people, is the cultivation of that purity of heart without which none could *see*, or (even could we suppose it possible to be admitted to *see* Him) none could enjoy God! "*The kingdom* of Heaven com-

eth not with observation . . . the kingdom of God is *within* you."

Reader! hast thou attained any of this heart-purity and heart-preparation? It has been beautifully said that "the openings of the streets of heaven are on earth." Even here we may enjoy, in the possession of holiness, some foretaste of coming bliss. Who has not felt that the happiest moments of their lives were those of close walking with God—nearness to the mercy-seat—when self was surrendered, and the eye was directed to the glory of Jesus, with most single, unwavering, undivided aim? What will Heaven be, but the entire surrender of the soul to Him, without any bias to evil, without the fear of corruption within echoing to temptation without; every thought brought into captivity to the obedience of Christ; no contrariety to His mind; all in blessed unison with His will; *the whole being* impregnated with holi-

ness—the intellect purified and ennobled, consecrating all its powers to His service—memory, a holy repository of pure and hallowed recollections—the affections, without one competing rival, purged from all the dross of earthliness—the love of God, the one supreme animating passion—the glory of God, the motive principle interfused through every thought, and feeling, and action of the life immortal;—in one word, the heart a pellucid fountain; no sediment to dim its purity, no "angel of sorrow" to come and trouble the pool! The long night of life over, and *this* the glory of the eternal morrow which succeeds it! "I shall be satisfied, when I awake, with *Thy* likeness."

Yes, this is Heaven, subjectively and objectively—*purity of heart*, and "*God all in all!*" Much, doubtless, there may and will be of a subordinate kind, to intensify the bliss of the Redeemed; communion with saints and angels;

re-admission into the society of death-divided friends: but all these will fade before the great central glory, "God Himself shall be with them, and be their God; they shall *see His face!*" Believers have been aptly called *heliotropes*—turning their faces as the sunflower towards the Sun of Righteousness, and hanging their leaves in sadness and sorrow when that Sun is away. It will be in Heaven the emblem is complete. *There*, every flower in the heavenly garden will be turned Godwards, bathing its tints of loveliness in the glory that excelleth! Reader, may it be yours, when o'ercanopied by that cloudless sky, to know all the marvels contained in these few glowing words, "We shall be like Him, for we shall see Him as He is."

"AND EVERY MAN THAT HATH THIS HOPE IN HIM PURIFIETH HIMSELF EVEN AS HE IS PURE."

29TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"In my Father's house are many mansions."—John xiv. 2.

The Many Mansions. WHAT a home aspect there is in this "word of Jesus!" He comforts His Church by telling them that soon their wilderness-wanderings will be finished,—the tented tabernacle suited to their present probation-state exchanged for the enduring mansion!" Nor will it be any strange dwelling: a *Father's* home—a *Father's* welcome awaits them. There will be accommodation for all. Thousands have already entered its shining gates,—patriarch's prophets, saints, martyrs, young and old, and still there is room!

The pilgrim's motto on earth is, "Here we have no continuing city." Even "Sabbath tents" must be struck. *Holy seasons of* communion must ter-

minate. "Arise, let us go hence!" i a summons which disturbs the sweetes moments of tranquillity in the Churc below;—but *in Heaven*, every believe becomes a pillar in the temple of God and "he shall *go no more out.*" Here i is but the lodging of a wayfarer turnin aside to tarry for the brief night o earth. Here we are but "tenants a will;" our possessions are but move ables — ours to-day, gone to-morrow But these "many mansions" are a inheritance incorruptible and unfading Nothing can touch the heavenly patr mony. Once within the Father's hous and we are in the house forever!.

Think, too, of Jesus, gone to *prepar* these mansions,—"I go to prepare place for you." What a wondrou thought—Jesus now busied in Heave in His Church's behalf! He can fin no abode in all His wide dominion befitting as a permanent dwelling fo *His ran*somed ones. He says, "I wil

a new heaven and a new earth.
l found a special kingdom—I will
eternal mansions expressly for
I have redeemed with My blood!"
ader! let the prospect of a dwelling
is "house of the Lord for ever,"
cile thee to any of the roughness
fficulties in thy present path—to
ilgrim provision and pilgrim fare.
the distant beacon-light, that so
ingly speaks of a *Home* brighter
better far than the happiest of
ly ones, lead thee to forget the
vening billows, or to think of them
as wafting thee nearer and nearer
y desired haven! "Would," says
nt, who has now entered on his
"that one could read, and write,
pray, and eat and drink, and com-
one's self to sleep, as with the
ht,—soon to be in heaven, and
or ever and ever!"
[y Father's house!" How many
arting spirit has been cheered and

consoled by the sight of these glorio
Mansions looming through the mists
the dark valley,—the tears of weepin
friends rebuked by the gentle chiding-
"If ye loved me, ye would rejoice b
cause I said, I go unto *my Father*
Death truly is but the entrance to th
our Father's house. We speak of t
"*shadow of death*"—it is only th
shadow which falls on the portico as w
stand for a moment knocking at th
longed-for gate—the next! a Father
voice of welcome is heard—

"SON! THOU ART EVER WITH ME, AND ALL THAT I HAVE IS THINE."

30TH EVENING.

"Remember the words of the Lord Jesus, how He said"—

"I will come again, and receive you unto myself; that where I am there ye may be also."—John xiv. 3.

The Promised Return.

ANOTHER "word of promise" concerning the Church's "Blessed hope." Orphan'd pilgrims, dry your tears! Soon the Morning Hour will strike, and the sighs of a groaning and burdened creation be heard no more. Earth's six thousand years of toil and sorrow are waning; the Millennial Sabbath is at hand. Jesus will soon be heard to repeat concerning all his sleeping saints, what He said of old regarding one of them: "I go to awake them out of sleep!" Your beloved Lord's first coming was in humiliation and woe; His name was--the "Man of Sorrows;" He had to travel on, amid darkness and desertion, His blood-stained

path ; a chaplet of thorns was the only crown He bore. But soon He will come "the second time without a sin-offering unto salvation," never again to leave His Church, but to receive those who followed Him in His cross, to be everlasting partakers with Him in His crown. He may seem to tarry. External nature, in her unvarying and undeviating sequences, gives no indication of His approach. Centuries have elapsed since He uttered the promise, and still He lingers; the everlasting hills wear no streak of approaching dawn; we seem to listen in vain for the noise of His chariot wheels. "But the Lord is not slack concerning His promise;" He gives you "this word" in addition to many others as a *keepsake*—a pledge and guarantee for the certainty of His return,—"*I will come again.*"

Who can conceive all the surpassing *blessedness* connected with that advent? *The Elder* Brother arrived to fetch the

younger brethren home! — the true Joseph revealing Himself in unutterable tenderness to the brethren who were once estranged from Him—"receiving them unto Himself"—not satisfied with apportioning a kingdom for them, but, as if all His own joy and bliss were intermingled with theirs, "Where *I am*," says He, "there *you* must be also." "Him that overcometh," says He again, "will I grant to sit with Me on My Throne."

Believer! can you *now* say with some of the holy transport of the apostle, "Whom having not seen, we love"? What must it be when you come to see Him "face to face," and that for ever and ever! If you can tell of precious hours of communion in a sin-stricken, woe-worn world, with a treacherous heart, and an imperfect or divided love, what *must it* be when you come, in a *sinless, sorrowless* state, with purified *and renewed* affections, to see the King

in His beauty! The letter of an absent brother, cheering and consolatory as it is, is a poor compensation for the joys of personal and visible communion. The absent Elder Brother on the Throne speaks to you *now* only by His Word and Spirit,—soon you shall be admitted to His immediate fellowship, seeing Him "as He is"—He Himself unfolding the wondrous chart of His providence and grace—leading you about from fountain to fountain among the living waters, and with His own gentle hand wiping the last lingering tear-drop from your eye. *Heaven an everlasting home with Jesus!* "Where I am, there ye may be also."—He has appended a cheering postscript to this word, on which He has "caused us to hope:"—

"HE WHICH TESTIFIETH THESE THINGS SAITH, SURELY I COME QUICKLY."

"Wherefore

Comfort One Another

with

THESE WORDS."

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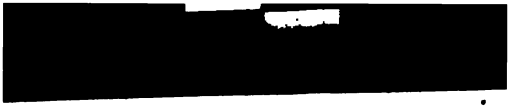
1 THESS. iv. 18.



THE FAITHFUL PROMISER.

It has often been felt a delightful exercise by the child of God, to take, night by night, an individual promise, and plead it at the mercy-seat. Often are your prayers *pointless*, from not following in this respect the example of the sweet psalmist of Israel, the royal promise-pleader, who delighted to direct his finger to some particular "word" of the faithful Promise, saying, "Remember thy word unto thy servant, on which thou hast caused me to hope."

The following are a few gleanings from the promise-treasury, a few crumbs from the Master's table, which may serve to help the thoughts in the hour of closet meditation or the season of sorrow.

St. M——, December, 1849.

1st Day.

"He is Faithful that Promised."

"Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."—Isaiah i. 18.

Pardoning Grace. My soul, thy God summons thee to his audience-chamber. Infinite purity seeks to reason with infinite vileness. Deity stoops to speak to dust. Dread not the meeting. It is the most gracious, as well as wondrous of all conferences. Jehovah himself breaks silence. He utters the best tidings a lost soul or a lost world can hear: "God is in Christ reconciling the world unto himself, not imputing unto men their trespasses." What! *scarlet* sins and *crimson* sins; and these all to be forgiven and forgotten? The just God "justifying" the unjust—the mightiest *of all beings*, the kindest of all. O *what is there* in thee to merit such lo

as this? Thou mightest have known thy God only as the "consuming fire," and had nothing before thee, save "a fearful looking for of vengeance." This gracious conference bids thee dispel thy fears. It tells thee, it is no longer a "fearful," but a *blessed* thing to be in His hands. Hast thou closed with these his overtures? Until thou art at peace with Him, happiness must be a stranger to thy bosom. Though thou hast all else besides, bereft of God thou must be "bereft indeed."

Lord, I come. As thy pardoning grace is freely tendered, so shall I freely accept it. May it be mine, even now, to listen to the gladdening accents, Son, Daughter, be of good cheer; thy sins which are many are all forgiven thee!

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

2D DAY

"He is Faithful that Promised."

"As thy days, so shall thy strength be."—Deut. xxxii. 25

Needful Grace. GOD does not give grace till the hour of trial comes. But when it *does* come, the amount of grace and the special grace required is vouchsafed. My soul, do not dwell with painful apprehensions on the future. Do not anticipate coming sorrows; perplexing thyself about the grace needed for future emergencies: to-morrow will bring its promised grace along with to-morrow's trials. God, wishing to keep his people humble and dependent on himself, gives not a stock of grace; He metes it out for every day's exigencies, that they may be constantly travelling between their own emptiness and Christ's fulness—their *own weakness* and Christ's strength. *But when* the exigency comes, thou ma

est safely trust an almighty arm to bear thee through.

Is there now some "thorn in the flesh" sent to lacerate thee? Thou mayest have been entreating the Lord for its removal. Thy prayer has doubtless been heard and answered; but not in the way perhaps expected or desired by thee. The thorn may still be left to goad, the trial may still be left to buffet, but "more grace" has been given to endure them. O, how often have his people thus been lead to glory in their infirmities and triumph in their afflictions, seeing the power of Christ rests more abundantly upon them. The strength which the hour of trial brings, often makes the Christian a wonder to himself.

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

3D DAY.

"He is Faithful that Promised."

"God is able to make all grace abound toward you; that ye always having all-sufficiency in all things, may abound to every good work."—2 Cor ix. 8.

All-Sufficient Grace.

"ALL-SUFFICIENCY in all things!" Believer, surely thou art "thoroughly furnished." Grace is no scanty thing, doled out in pittances. It is a glorious treasury, which the key of prayer can always unlock, but never empty. A fountain, "full flowing, *ever* flowing, *over* flowing." Mark these three ALLS in this precious promise. It is a threefold link in a golden chain, let down from a throne of grace by a God of grace. "*All grace*"—"*all-sufficiency*" in "*all things!*" and these to "abound." O, precious thought! My wants cannot impoverish that inexhaustible treasury of grace. Myriads are hourly hanging on *it, and drawing* from it, and yet there is *no diminution*. Out of that fulness a

we too may receive, and grace for grace. My soul, dost not thou love to dwell on that all-abounding grace? Thine own insufficiency in everything, met with an "all-sufficiency in all things." Grace in all circumstances and situations, in all vicissitudes and changes, in all the varied phases of the Christian's being. Grace in sunshine and storm, in health and in sickness, in life and in death. Grace for the old believer, and the young believer, the tried believer and the weak believer and the tempted believer. Grace *for* duty, and grace *in* duty; grace to carry the joyous cup with a steady hand; grace to drink the bitter cup with an unmurmuring spirit; grace to have prosperity sanctified; grace to say, through tears, "Thy will be done."

"*REMEMBER* THIS WORD UNTO THY SERVANT, UPON *WHICH* THOU HAST CAUSED ME TO HOPE."

4TH DAY.

"He is Faithful that Promised."

"I will not leave you comfortless; I will come to you."—John xiv. 18.

Comforting Grace.

BLESSED JESUS, how thy presence sanctifies trial, takes loneliness from the chamber of sickness, and gloom from the chamber of death! Bright and Morning Star, precious at all times, thou art never *so* precious as in "the dark and cloudy day." The bitterness of sorrow is well worth enduring, to have thy promised consolations. How well qualified, thou Man of sorrows, to be my Comforter! How well fitted to dry my tears, thou who didst shed so many thyself! What are *my* tears, my sorrows, my crosses, my losses, compared with thine, who didst shed first thy tears, and then thy blood for *me?* Mine are all deserved, *and are infinitely less than have been merited.* How different, O, spotless

Lamb of God, those pangs which rent thy guiltless bosom!

How sweet those comforts thou hast promised to the comfortless, when I think of them as flowing from an almighty *Fellow-sufferer*—"a brother born for adversity"—the "Friend that sticketh closer than a brother!" one who can say, with all the refined sympathies of a holy, exalted human nature, "I know your sorrows."

My soul, calm thy griefs. There is not a sorrow thou canst experience, but Jesus in the treasury of grace, has an exact corresponding solace. In the multitude of the *sorrows* I have in my heart, "thy *comforts* delight my soul."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

6TH DAY.

"He is faithful that Promised."

"I will heal their backsliding."—Hosea xiv. 4.

Restoring Grace.

WANDERING again! And has He not left me to perish? Stumbling and straying on the dark mountains, away from the Shepherd's eye and the Shepherd's fold, shall He not leave the erring wanderer to the fruit of his own ways, and his truant heart to go hopelessly onward in its career of guilty estrangement? "My thoughts," says God, "are not as your thoughts, neither are your ways as my ways." Man would say, "Go, perish, ungrateful apostate." God says, "Return, ye backsliding children." The Shepherd *will* not, *cannot* suffer the sheep to perish he has purchased with his own blood. How wondrous his forbearance towards it; tracking its *guilty steps*, and ceasing not the pursuit *till he lays* the wanderer on his shou

ders, and returns with it to his fold rejoicing.

My soul, why increase by further departures thine own distance from the fold? Why lengthen the dreary road thy gracious Shepherd has to traverse in bringing thee back? Delay not thy return. Provoke no longer his patience; venture no further on forbidden ground. He waits with outstretched arms to welcome thee once more to his bosom. Be humble for the past; trust him for the future. Think of thy former backslidings, and tremble; think of his forbearance and be filled with holy gratitude; think of his promised grace, and take courage.

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

7TH DAY.

"He is faithful that promised."

"He that hath begun a good work in you, will perform it until the day of Jesus Christ."—Phil. i. 6.

Sanctifying Grace.

READER! is the good work begun in thee? Art thou becoming holy? Is sin more and more crucified? Are thy heart's idols one by one abolished? Is the world less to thee, and eternity more to thee? Is more of thy Saviour's image impressed on thy character, and thy Saviour's love more enthroned in thy heart? Is salvation to thee more the one thing needful? Oh! take heed! there can be no middle ground, no standing still: or if it be so with thee, thy position must be a false one. The Saviour's blood is not more necessary to give thee a title to heaven, than his spirit to give thee a meetness for it. "If any man have not the spirit of *Christ*, he is *none of his*."

"Onwards," should be thy motto. There is no standing still in the life of faith. "The man," says Augustine, "who says, '*Enough*,' that man's soul is lost." Let this be the superscription in all thy ways and doings, "Holiness to the Lord." Let the monitory word exercise over thee its habitual power, "Without holiness no man shall see the Lord."

Moreover, remember that to be holy is to be happy. The two are convertible terms. Holiness! It is the secret and spring of the joy of angels; and the more of holiness attained on earth—the nearer and closer my walk is with God, the more of a sweet earnest shall I have of the bliss that awaits me in a holy heaven. O my soul! let it be thy sacred ambition to "be holy."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

8TH DAY.

"He is faithful that promised."

"They that wait upon the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run, and not be weary; and they shall walk, and not faint." —Isaiah xl. 31.

Reviving Grace. "WILT thou not revive us, O Lord?" My soul, art thou conscious of thy declining state? Is thy walk less with God—thy frame less heavenly? Hast thou less conscious nearness to the mercy seat—diminished communion with the Saviour? Is prayer less a privilege than it has been; the pulsations of spiritual life more languid and fitful and spasmodic; the bread of life less relished; the seen and the temporal and the tangible displacing the unseen and the eternal? Art thou sinking down into this state of drowsy self-contentment, this conformity-life with the world, forfeiting all the happiness of true relig-

ion, and risking and endangering the better life to come?

Arise, call upon thy God. "Wilt thou not revive us, O Lord?" He might have returned nothing but the withering repulse, "How often would I have gathered thee, but thou wouldst not!" "Ephraim is joined to his idols; let him alone." But "In wrath He remembers mercy." "They *shall* revive as as the corn." "The mouth of the Lord hath spoken it."

How and where is reviving grace to be found? He gives thee in His precious promise the key. It is on thy *knees* —by a return to thy deserted and unfrequented chamber, "*They that wait upon the Lord.*" "Wait on the Lord, be of good courage, and He shall strengthen thy heart; wait, I say, on the Lord."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

9TH DAY.

"He is Faithful that Promised."

"The righteous also shall hold on his way."—Job xvii. 9.

Persevering Grace.

READER, how comforting to thee, amid the ebbings and flowings of thy changing history, to know that the change is all with thee, and not with thy God. Thy spiritual bark may be tossed on the waves of temptation, in many a dark midnight. Thou mayest think thy pilot hath left thee, and be ready continually to say, "Where is my God?" But fear not. The bark which bears thy spiritual destinies is in better hands than thine; a golden chain of covenant love links it to the throne. That chain can never snap asunder. He who holds it in his hand gives thee *this* as the pledge of your safety: "Because I live, ye shall live also."

"Why art thou then cast down, O my soul; and why art thou disquieted within

me? *hope thou in God.*" Thou wilt assuredly ride out of these stormy surges, and reach the desired haven.

But be faithful with thyself. See that there be nothing to hinder or impede thy growth in grace. Think how little may retard thy progress. One sin indulged, one temptation tampered with, one bosom traitor, may cost thee many a bitter hour and bitter tear, by separating between thee and thy God. Make it thy daily prayer, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

: REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE.

10TH DAY.

"He is Faithful that Promised."

"I have the keys of hell and of death."—Rev. i. 18.

Dying Grace. AND from whom could dying grace come so welcome, as from thee, O blessed Jesus? Not only is thy name "The Abolisher of Death," but thou didst thyself *die*. Thou hast sanctified the grave by thine own presence, and divested it of all its terrors.

My soul, art thou at times afraid of this, thy last enemy? If the rest of thy pilgrimage be peaceful and unclouded, rests there a dark and portentous shadow over the terminating portals? Fear not. When that dismal entrance is reached, He who has the keys of the grave and of death suspended at his golden girdle, will impart grace to bear thee through. It is the messenger of peace. Thy Saviour calls thee. The promptings of nature when at first thou

seest the darkening wave, may be like those of the affrighted disciples when they said, "It is a spirit!" and cried out for fear.

But a gentle voice will be heard high above the storm, "It is I; be not afraid." Death, indeed, as the wages of sin, must even by the believer be regarded as an enemy. But O, blessed thought, it is thy *last* enemy—the cause of thy last tear. In a few brief moments after that tear is shed, thy God will be wiping every vestige of it away. "O Death, where is thy sting? O grave, where is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Welcome, vanquished foe! Birthday of heaven. "To die is gain."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

11TH DAY.

"He is Faithful that Promised."

"The Lord will give grace and glory."—Psa. lxxxiv. 11.

After Grace, Glory.

O, HAPPY day, when this toilsome warfare will all be ended, Jordan crossed, Canaan entered, the legion enemies of the wilderness no longer dreaded; sorrow, sighing, death, and, worst of all, *sin* no more either to be felt or feared.

Here is the terminating link in the golden chain of the everlasting covenant. It began with *grace;* it ends with *glory.* It began with sovereign grace in a bypast eternity, and no link will be wanting till the ransomed spirit be presented faultless before the throne.

Grace and glory! If the earnest be sweet, what must be the reality? If the wilderness table contain such rich provision, what must be the glories of the eternal banqueting-house? O, my soul, make sure of thine interest in the one,

as the blessed prelude to the other. Having access by faith into this *grace*, thou canst "rejoice in hope of the *glory* of God; for whom he *justifies*, them he also *glorifies*. Has grace begun in thee? Canst thou mark—though it should be but the drops of the incipient rill which is to terminate in such an ocean—the tiny grains which are to accumulate and issue in such an "exceeding weight of glory?" Delay not the momentous question. The day of offered grace is on the wing, its hours are fast numbering; and "no grace, no glory."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

12TH DAY.

"He is Faithful that Promised."

rill pray the Father, and he shall give you another rter, that he may abide with you forever."—John

Another Comforter.

BLESSED Spirit of all grace, how oft have I grieved thee—resisted thy ings, quenched thy strivings; and art thou still pleading with me. et me realize more than I do, my of thy gracious influences. Ordi-es, sermons, communions, providen- dispensations, are nothing without life-giving power. "It is the Spirit quickeneth." "No man can call s, Lord, but by the Holy Ghost." hurch of the living God, is not this cause of thy deadness? My soul, ot this the secret of thy languishing ies, repeated declensions, uneven c, and sudden falls, that the influ- s of the Holy Ghost are undervalued

and unsought? Pray for the outpouring of this blessed Agent for the world's renovation, and thine own. "I will pour out my Spirit on all flesh," is the precursor of millennial bliss.

Jesus, draw near in thy mercy to this torpid heart, as thou didst of old to thy mourning disciples, and breathe upon it, and say, "Receive ye the Holy Ghost." It is the mightiest of all boons; but, like the sun in the heavens, it is the freest of all. "For if ye, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give the Holy Spirit unto them that ask him?"

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

13TH DAY.

"He is Faithful that Promised."

"All things work together for good to them that love God, to them that are the called according to his purpose."—Rom. viii. 28.

Providential Overruling.

MY soul, be still; thou art in the hands of thy covenant God. Were these strange vicissitudes in thy history the result of accident or chance, thou mightest well be overwhelmed; but "*all things*," and *this* thing, be it what it may, which may be now disquieting thee, is *one* of these "*all things*" that are working mysteriously for thy good. Trust thy God. He will not deceive thee; thy interests are with him in safe custody. When sight says, "All these things are against me," let faith rebuke the hasty conclusion, and say, "Shall not the Judge of all the earth do right?" How often does God hedge up our way with thorns, to elicit simple trust. How *seldom can* we *see* all things so working

for our good. But it is better discipline to *believe* it. O, for faith amid frowning providences to say, "I *know* that thy judgments are good;" and, relying in the dark, to exclaim, "though he slay me, yet will I trust in him." Blessed Jesus, to thee are committed the reins of this universal empire. The same hand that was once nailed to the cross, is now wielding the sceptre on the throne—"all power" given unto thee in heaven and in earth. How can I doubt the wisdom, and faithfulness, and love of the most mysterious earthly dealing, when I know that the roll of providence is thus in the hands of Him who has given the mightiest pledge omnipotence *could* give of his tender interest in my soul's well-being, by giving *himself* for me?

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

14TH DAY.

"He is Faithful that Promised."

"All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."—Psalm xxv. 10.

Safe Walking. THE paths of the Lord! My soul, never follow thine own paths. If thou dost so, thou wilt be in danger often of following sight rather than faith—choosing the evil, and refusing the good. But "commit thy way unto the Lord, and he shall bring it to pass." Let this be thy prayer, "Show me *thy* ways, O Lord; teach me *thy* paths." O, for Caleb's spirit, "*wholly* to follow the Lord my God"—to follow him when self must be sacrificed, and hardships must be borne, and trials await me—to "walk with God," to ask in simple faith, "What wouldst thou have me to do?" to have no will of my own, save this, that God's will is to be *my* will. Here is safety, here is happiness. Fearlessly

follow the guiding Pillar. He will you by a *right* way, though it may way of hardship, and crosses, and lo and privations, to the city of ha tion. O, the blessedness of thus l passive in the hands of God; say "Undertake thou for me;" dwe with holy gratitude on past mercies interpositions; taking these as ple of future faithfulness and love; hea his voice behind us, amid life's man perplexities, exclaiming, "This is way; walk ye in it." Happy, su are every people who are in such a Happy, reader, will it be for th thou canst form the resolve in a stre greater than thine own, "This God be *my* God forever and ever; he be my *guide* even unto death."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON W THOU HAST CAUSED ME TO HOPE."

15TH DAY

"He is Faithful that Promised."

"As many as I love I rebuke and chasten."—Rev. iii. 19.

Love in Chastisement.

SORROWING believer, what couldst thou wish more than this? Thy furnace is severe; but look at this assurance of him who lighted it. Love is the fuel that feeds its flames. Its every spark is love; kindled by a Father's hand, and designed as a special pledge of a Father's love. How many of his dear children has he so rebuked and chastened; and all, *all* for one reason, *I love them*. The myriads in glory have passed through these furnace-fires; *there* they were chosen—*there* they were purified, sanctified, and made "vessels meet for the Master's use;" the dross and the alloy purged, that the pure metal might remain. And art thou to claim exemption from the same discipline? Art thou to think it strange, concerning these same fiery tri-

als that may be trying thee? Rather exult in them as thine adoption-privilege. Envy not those who are strangers to the refining flames, who are "without chastisement;" rather surely the severest discipline, *with a Father's love*, than the fullest earthly cup, without that Father's smile. O, for grace to say, when the furnace is hottest and the rod sorest, "Even so, *Father*." And what, after all, is the severest of thy chastisements, in comparison with what thy sins have deserved? Dost thou murmur under a Father's correcting love? What would it have been to have stood the wrath of an unpropitiated Judge, and that too *forever?* Surely, in the light of eternity, the heaviest pang of earth is indeed a "light affliction."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

16TH DAY.

"He is Faithful that Promised."

"If need be."—1 Peter, i. 6.

A Condition in Chastisement.

THREE gracious words. Not one of all my tears shed for naught. Not one stroke of the rod unneeded, or that might have been spared. Thy heavenly Father loves thee too much and too tenderly, to bestow harsher correction than thy case requires. Is it loss of health or loss of wealth, or loss of beloved friends? Be still—there was a *need be*. We are no judges of what that "need be" is; often through aching hearts we are forced to exclaim, "Thy judgments are a great deep." But God here pledges himself, that there will not be one redundant thorn in the believer's chaplet of suffering. No burden too heavy will be laid on him, and no sacrifice too great exacted *from* him. He will "temper the wind to the shorn lamb." When

ever the "need be" has accomplished its end, then the rod is removed, the chastisement suspended, the furnace quenched.

"If need be!" O, what a pillow on which to rest thy aching head—that there is not a drop in all thy bitter cup but what a God of love saw to be absolutely necessary. Wilt thou not trust him, even though thou canst not trace the mystery of his dealings? Not too curiously prying into the "*why* it is," or "*how* it is," but satisfied that "so it is," and therefore that all must be well. "Although thou sayest thou canst not see him, yet judgment is before him; therefore trust thou in him."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

18TH DAY.

"He is Faithful that Promised."

"Him that cometh to me, I will in nowise cast out."—John vi. 37.

Encouragement to the Despairing.

"CAST out!" My soul, how oft might this have been thy history? Thou hast cast off thy God; might he not oft have "cast out" thee? Yes, cast thee out as fuel for the fire of his wrath — a sapless, fruitless cumberer. And yet, notwithstanding all thy ungrateful requital for his unmerited forbearance, he is still declaring, "As I live, saith the Lord, I have no pleasure in the death of him that dieth." Thy sins may be legion-like; the sand of the sea may be their befitting type; the thought of their turpitude and aggravation may be ready to overwhelm thee; but be still; thy patient God waits to be gracious.

O, be deeply humbled and softened,

because of thy guilt; resolve to dedicate thyself anew to his service; and so coming, he will *by no means* cast thee out. Despond not by reason of former shortcomings: thy sins are great, but thy Saviour's merits are greater. He is willing to forget all the past and sink it in oblivion, if there be present love and the promise of future obedience. "Simon, son of Jonas, *lovest thou me?*" Ah, how different is God's verdict from man's. After such sins as thine, man's sentence would have been, "*I* will in nowise receive." But "it is better to fall into the hands of God, than into the hands of man;" for he says, "I will in *nowise* cast out."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

19TH DAY.

"He is Faithful that Promised."

"Peace I leave with you; my peace I give unto you; not as the world giveth."—John xiv. 27.

Peace in Believing.

"THOU wilt keep him in perfect peace whose mind is stayed on thee." "Perfect peace;" what a blessed attainment. My soul, is it thine? Sure I am it *is not*, if thou art seeking it in a perishable world, or in the perishable creature, or in thy perishable self. Although thou hast all that the world would call enviable and happy, unless thou hast peace *in* God and *with* God, all else is unworthy of the name; a spurious thing, which the first breath of adversity will shatter, and the hour of death utterly annihilate. Perfect peace; what is it? It is the peace of forgiveness. It is the peace arising out of a sense of God reconciled through the blood of the everlasting covenant, resting sweetly on the bosom and the work of Jesus, to him

committing thine eternal all. My soul, stay thyself on God, that so this blessed peace may be thine. Thou hast tried the world. It has deceived thee. Prop after prop of earthly scaffolding has yielded and tottered and fallen. Has thy God ever done so? Ah, this false and counterfeit world-peace may do well for the world's work, and the world's day of prosperity. But test it in the hour of sorrow; and what can it do for thee when most it is needed? On the other hand, what though thou hast no other blessing on earth to call thine own? Thou art rich indeed, if thou canst look upwards to heaven, and say, with "unpresumptuous smile," "I am at peace with God."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

30TH DAY

"He is Faithful that Promised."

"Blessed are the dead which die in the Lord."—Rev. xiv. 13.

Bliss in Dying. MY soul, is this blessedness thine in prospect? Art thou ready, if called this night to lie down on thy death-pillow, sweetly to fall asleep in Jesus! What is the sting of death? It is sin. Is death, then, to thee, robbed of its sting, through your having listened to the gracious accents of pardoning love? Be of good cheer; thy sins, which are many, are all forgiven thee. If thou hast made up thy peace with God, resting on the work and atoning blood of his dear Son, then is the "last enemy" divested of all his terror, and thou canst say, in sweet composure, of thy dying couch and dying hour, "I will both lay me down in peace and sleep, because thou, Lord, only makest me dwell in safety."

Reader! ponder that solemn question,

"Am I ready to die? Am I livin
I should wish I had done when
last hour arrives?" And when sha
arrive? To-morrow is not thine. Ve
there may be but a step between
and death. O, solve the question sp
ly; risk no doubts and no peradvent
Every day is proclaiming anew the
son, "The race is not to the swift,
the battle to the strong." Seek to
so that that hour cannot come upon
too soon or too unexpectedly. Li
dying life. How blessed to live,
blessed to die, with the conscious
that there may be but a step betv
thee and glory.

"REMEMBER THIS WORD UNTO THY SERVANT, "
WHICH THOU HAST CAUSED ME TO HOPE."

21st Day

"He is Faithful that Promised."

'In due season we shall reap, if we faint not."—Gal. vi. 9.

A True Reaping.

BELIEVER, all the glory of thy salvation belongs to Jesus—none to thyself; every jewel in thine eternal crown is his, purchased by his blood, and polished by his Spirit. The confession of time will be the ascription of all eternity, "By the grace of God, I am what I am." But though all be of grace, thy God calls thee to personal strenuousness in the work of thy high calling; to "labor," to "fight," to "wrestle," to "*agonize;*" and the heavenly reaping will be in proportion to the earthly sowing. "He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully. What an incentive to holy living and increased spiritual attainments. My soul, wouldst thou be a

star shining high and bright in the firmament of glory—wouldst thou receive the ten-talent recompense? Then, be not weary. Gird on thine armor for fresh conquests. Be gaining daily some new victory over sin. Deny thyself. Be a willing cross-bearer for thy Lord's sake. Do good to all men as thou hast opportunity; be patient under provocation, slow to wrath, resigned in trial. Let the world take knowledge of thee, that thou art wearing Christ's livery, and bearing Christ's Spirit, and sharing Christ's cross. And when the reaping-time comes, He who has promised that the cup of cold water shall not go unrecompensed, will not suffer thee to lose thy reward.

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

2ND DAY.

"He is faithful that Promised."

"The days of thy mourning shall be ended."—Isaiah lx. 20.

An End of Weeping.

CHRIST'S people are a weeping band, though there be much in this lovely world to make them joyous and happy. Yet when they think of sin, their own sin and the unblushing sins of a world in which their God is dishonored, need we wonder at their tears —that they should be called "mourners," and their pilgrimage-home a "valley of tears"? Bereavement, and sickness, and poverty, and death, following the track of sin, add to their mourning experience; and with many of God's best beloved, one tear is scarce dried, when another is ready to flow. Mourners rejoice. When the reaping time comes, the weeping time ends. When the white robe and the golden harp are bestowed, every remnant of the sack-

cloth attire is removed. The moment the pilgrim whose forehead is here furrowed with woe, bathes it in the crystal river of life, that moment the pangs of a lifetime of sorrow are eternally forgotten.

Reader! if thou art one of these care-worn ones, the days of thy mourning are numbered. A few more throbbings of this aching heart, and then the angel who proclaims "time to be no longer," shall proclaim also sorrow, and sighing, and mourning to be ended. Seek now to mourn thy sins more than thy sorrows; reserve thy bitterest tears for forgetfulness of thy dear Lord. The saddest and sorest of all bereavements is when the sins which have separated thee from Him evoke the anguish-cry, "Where is my God?"

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

23D DAY

"He is Faithful that Promised."

" Behold, I come quickly."—Rev. iii. 11.

A Speedy Coming.

"EVEN so; come, Lord Jesus." Why tarry the wheels of thy chariot? Six thousand years this world has rolled on, getting hoary with age and wrinkled with sins and sorrows. A waiting church sees the long-drawn shadows of twilight announcing, "The Lord is at hand." Prepare, my soul, to meet him. Oh! happy days, when thine adorable Redeemer, so long dishonored and despised, shall be publicly enthroned in presence of an assembled universe, crowned Lord of all, glorified in his saints, satisfied in the fruits of his soul's travail, destroying his enemies with the brightness of his coming—the lightning-glance of his wrath; causing the hearts of his exulting people to "rejoice with joy unspeakable, and full of glory."

Prepare, my soul, to meet him. Let it be a joyous thought to thee, thy "blessed hope," this meeting with thine elder Brother. Stand oftentimes on the watch-tower, to catch the first streak of that coming brightness, the first murmur of these chariot wheels. The world is now in preparation. It is rocking on its worn-out axle. There are voices on every side proclaiming, "He cometh, he cometh to judge the earth." Reader! art thou among the number of those who "love his appearing"? Remember the attitude of his expectant saints. "Blessed are those servants whom their Lord, when he cometh, shall find WATCHING."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

24TH DAY.

"He is Faithful that Promised."

"What I do, thou knowest not now; but thou shalt know hereafter."—John xviii. 7

Heavenly Illumination. As the natural sun sometimes sinks in clouds, so occasionally the Christian who has a bright rising, and a brighter meridian, sets in gloom. It is not *always* "light" at his evening-time; but this we know, that when the day of immortality breaks, the last vestige of earth's shadows will forever flee away. To the closing hour of time, providence may be to him a baffling enigma; but ere the first hour has struck on heaven's chronometer, all will be clear. My soul, in God's light thou shalt see light. The book of his decrees is a sealed book now; "A great deep," is all the explanation thou canst often give of his judgments; the *why* and the *wherefore* he seems to keep from us, to test our faith,

to discipline us in trustful submission, and lead us to say, "Thy will be done." But rejoice in that hereafter-light which awaits thee. Now we see through a glass darkly; but *then*, face to face. In the great mirror of eternity all the events of this checkered scene will be reflected; the darkest of them will then be seen to be bright with mercy—the severest dispensations, "only the severer aspects of his love." Pry not, then, too curiously; pronounce not too censoriously on God's dealings with thee. Wait with patience till the grand day of disclosures; one confession shall then burst from every tongue, "Righteous art thou, O Lord."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

25TH DAY.

"He is Faithful that Promised."

"I will come again, and receive you unto myself, that where I am, there ye may be also."—John xiv. 3.

A Glorious Reunion.

IF the meeting of a long absent friend or brother on earth be a joyous event, what, my soul, must be the joy of thy union with this Brother of brothers, this Friend of friends? "I will come again." Oh! what an errand of love, what a promised honor and dignity is this! His saints are to share, not his heaven only, but his immediate presence. "Where *I am, there ye* shall be also." "Father, I *will*"—it was his dying wish, a wondrous codicil in that testamentary prayer—"that those whom thou hast given me, be with me where *I am.*" Happy reunion! Blessed Saviour, if thy presence be so sweet on a sin-stricken earth, and when known only by the invisible eye of faith, what must

be that presence in a sinless heaven, unfolded in all its unutterable loveliness and glory? Happy reunion! It will be a meeting of the whole ransomed family: the Head, with all its members; the Vine, with all its branches; the Shepherd, with all his flock; the elder Brother, with all his kinsmen. Oh! the joy, too, of mutual recognition among the death-divided; ties snapt asunder on earth indissolubly renewed; severed friendships reunited; the triumph of love complete; love binding brother with brother, and friend with friend, and *all* to the Elder Brother. My soul, what thinkest thou of this heaven? Remember who it is that Jesus says shall sit with him upon his throne—"Him that overcometh."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

26TH DAY.

"He is faithful that Promised."

"And I will betroth thee unto me forever."—Hosea ii. 19.

Everlasting Espousals. How wondrous and varied are the figures which Jesus employs to express the tenderness of his covenant love. My soul, thy Saviour God hath "married thee." Wouldst thou know the hour of thy betrothment? Go back into the depths of a past eternity, before the world was; then and there thine espousals were contracted: "I have loved thee with an everlasting love." Soon shall the bridal hour arrive, when thine absent Lord shall come to welcome his betrothed bride into his royal palace. "The bridegroom tarrieth;" but see that thou dost not slumber and sleep. Surely there is much all around demanding the girded loins and the burning lamps. At "midnight," the hour when he is least expected, the cry may

be, it *shall* be heard, "Behold, the
groom cometh!" My soul, has th
tic union been formed between th
thy Lord? Canst thou say, in
assurance of thine affiance with
"my Beloved is mine, and I am
If so, great, unspeakably great a
glories which await thee. Thy
as the bride of Christ is all that
otence can bestow, and all that a
creature can receive. In the p
of those glorious nuptials, thou
dread no pang of widowhood.
God hath joined together, no
power can take asunder; He b
thee, and it is "forever."

"REMEMBER THIS WORD UNTO THY SERVAN
WHICH THOU HAST CAUSED ME TO HOP

27TH DAY.

"He is Faithful that Promised."

"This corruptible must put on incorruption."—1 Cor. xv. 53.

A Joyful Resurrection.

MARVEL of marvels! the sleeping ashes of the sepulcher starting at the tones of the archangel's trumpet; the dishonored dust rising a glorified body, like its risen Lord's. At death, the soul's bliss is perfect in kind; but that bliss is not complete in degree, until reunited to the tabernacle it has left behind to mingle with the sods of the valley. But tread lightly on that grave; it contains precious because ransomed dust. My body as well as my spirit was included in the redemption-price of Calvary, and "them also which sleep in Jesus will God bring with him." Oh! blessed jubilee-day of creation, when Christ's "dead men shall arise;" when, together with his dead body, they shall come, and the summons shall sound

forth, "Awake and sing, ye that dwell in the dust!" All the joys of that resurrection morn we cannot tell, but its chief glory we *do* know: "When he shall appear, we shall be like him; for we shall see him as he is." Like him! My soul, art thou waiting for this manifestation of the sons of God? Like him! Hast thou caught up any faint resemblance to that all-glorious image? Having this hope in thee, art thou purifying thyself even as he is pure? Be much with Jesus now, that thou mayest exult in meeting him hereafter. Thus taking him as thy guide and portion in life, thou mayest lay thee down in thy dark and noisome cell, and look forward with triumphant hope to the dawn of a resurrection morn, saying, When I awake, I am still with thee.

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE."

28TH DAY.

"He is Faithful that Promised."

"There shall be no night there."—Rev. xxi. 25.

A Nightless Heaven.

MY soul, is it night with thee here? Art thou wearied with these midnight tossings on life's tumultuous sea? Be still; the day is breaking; soon shall thy Lord appear. "His going forth is prepared as the morning." That glorious appearing shall disperse every cloud, and usher in an eternal noontide which knows no twilight. "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light." Everlasting light! Wondrous secret of a nightless world; the glories of a present God; the everlasting light of the Three in One, quenching the radiance of all created orbs, superseding all material luminaries. "My soul waiteth for the Lord more than they that watch for the morning."

The haven is nearing; star after star is quenched in more glorious effulgence; every bound over these dark waves is bringing thee nearer the eternal shore. Wilt thou not, then, humbly and patiently endure weeping for the night, in the prospect of the joy that cometh in the morning? Strange realities: a world without night, a firmament without a sun; and, greater wonder still, *thyself* in this world, a joyful denizen of this nightless, sinless, sorrowless, tearless heaven, basking underneath the Fountain of uncreated light! No exhaustion of glorified body and spirit to require repose; no lassitude or weariness to suspend the ever-deepening song, "They *rest not.*"

"REMEMBER THIS WORD UNTO THY SERVANT UPON WHICH THOU HAST CAUSED ME TO HOPE"

29TH DAY.

"He is Faithful that Promised."

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter v. 4.

A Crown of Life.

WHAT, is the beggar to be raised from the dunghill, set among princes, and made to inherit a throne of glory? Is dust and ashes, a puny rebel, a guilty traitor, to be pitied, pardoned, loved, exalted from the depths of despair, raised to the heights of heaven, gifted with kingly honor, royally fed, royally clothed, royally attended, and at last royally crowned? O, my soul, look forward with joyous emotion to that day of wonders, when He whose head shall be crowned with many crowns shall be the dispenser of royal diadems to his people; and when they shall begin the joyful ascription of all eternity, "Unto Him that loved us and washed us from our sins in his own blood," and

as "made us KINGS"—"to him be
and dominion forever and ever. A
Wilt thou be among the number?
the princes and monarchs of th
wade through seas of blood f
ruptible crown; and wilt tho
thyself to lose the incorru
barter it for some perishabl
of earth? O, that thou wou
to thy high destiny, and liv
transcendent privileges as
of a kingly commonweal
of the blood-royal of he
wouldst thou not sacrif
wouldst thou grudge, if
cluded at last in the g
tion, "Come, ye blesse
inherit the kingdom
from the foundation o

30TH DAY.

"He is Faithful that Promised."

"God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. xxi. 3, 4.

The Vision and Fruition of God.

GLORIOUS consummation! All the other glories of heaven are but emanations from this glory that excelleth. Here is the focus and centre in which every ray of light converges. God is "all in all." Heaven *without God!* it would send a thrill of dismay through the burning ranks of angels and archangels; it would dim every eye, and hush every harp, and change the whitest robe into sackcloth. And shall I then indeed "*see God*"? What, shall I gaze on these inscrutable glories, and live? Yes, God himself shall be with them, and be their God; they shall *see his face*. And not only the vision but

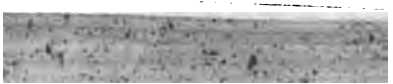
the *fruition*. O, how does sin in my holiest moments damp the enjoyment of Him. It is the "pure in heart" alone who can "see," far more, who can enjoy God. Even if he did reveal himself *now*, these eyes could never endure his intolerable brightness. But *then*, with a heart purified from corruption, a world where the taint of sin and the power of temptation never enters—the soul again a bright mirror, reflecting the lost image of the Godhead; all the affections devoted to their original high destiny; the love of God the motive principle, the ruling passion; the glory of God the undivided object and aim; the will no opposing or antagonist bias —man will, for the first time, know all the blessedness of his chief end, "to glorify God, and to enjoy him forever."

"REMEMBER THIS WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE"

ALL

The Promises of God

In Him are Yea,

AND

In Him Amen.